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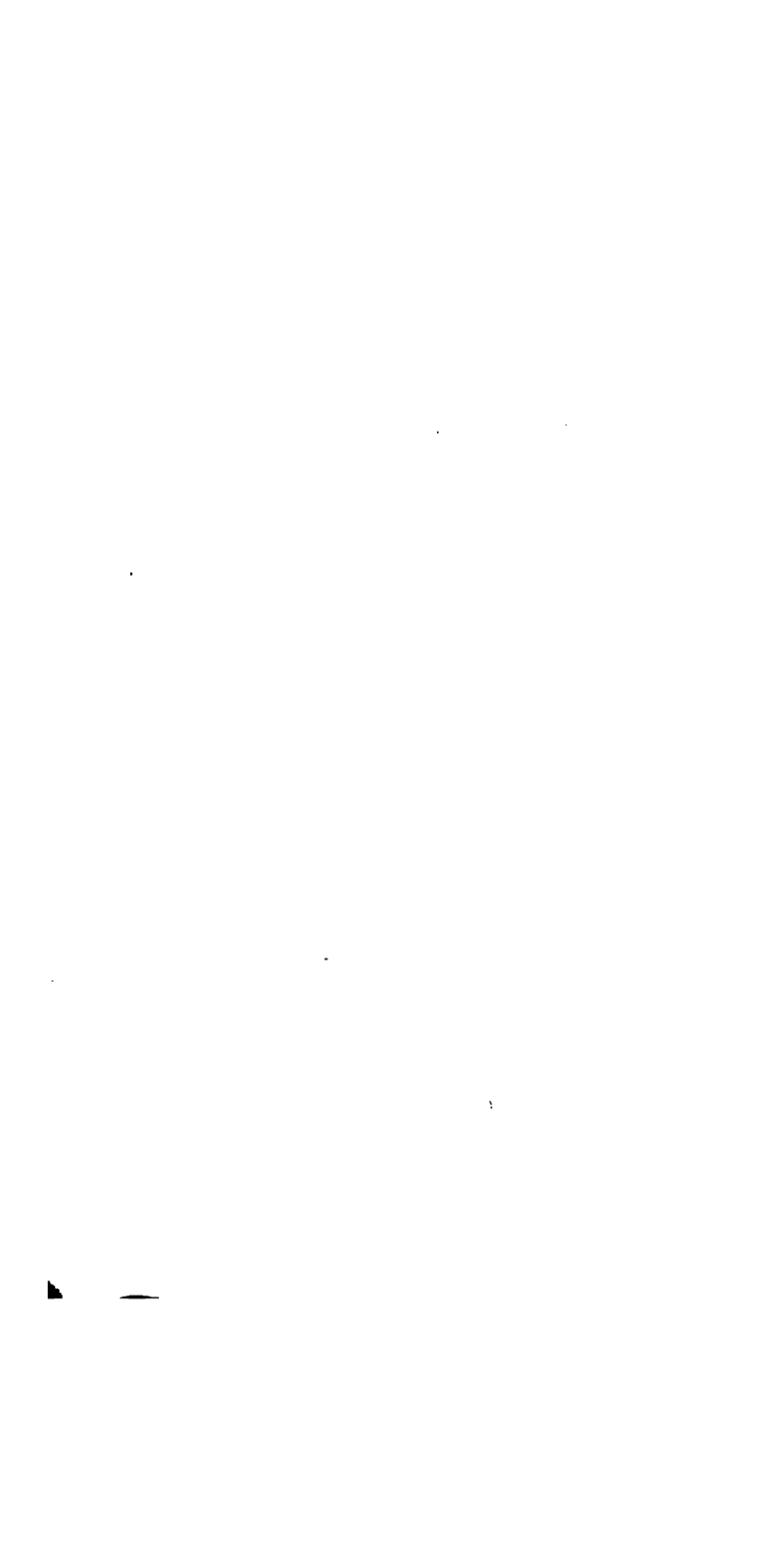












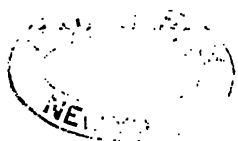
SCRIPTURAL UNITY
OF THE
PROTESTANT CHURCHES.

THE
SCRIPTURAL UNITY
OF THE
PROTESTANT CHURCHES
EXHIBITED,
IN THEIR
PUBLISHED CONFESSIONS.

" Hold fast the form of sound words,"

" Prove all things ; hold fast that which is good,"

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PREFACE.

THE age in which we live is characterised by many things which the Christian contemplates with a holy satisfaction; but there exists, also, much to excite grief and produce alarm. The continued existence and progressive success of the efforts made by societies and individuals,—in many, would it might be said, in most cases,—under the impulse of faith in the Redeemer's promises; love to the souls of men, and zeal for the glory of Jehovah, to disseminate the Gospel at home and abroad, and make the benefits and blessings it confers co-extensive with the wrecks of the Fall and the ravages of sin,—must awaken delight in every well-regulated, Christian mind. “Many run to and fro, and knowledge is widely increased.” May it advance till “the earth be filled with *the knowledge of the Lord*, as the waters cover the sea.”

But, on the other hand, how many evils exist and abound, over which every one must weep, whose heart is filled with the love of God and of “the bre-

thren!" How vast the disproportion between profession and reality, in all the churches of Christ! The 'offence of the cross,' as regards either the preaching of Christ crucified, or attendance on the ministry of such as preach him, has nearly 'ceased:' and to talk in the language of the Gospel, and associate with the religious, and approve, at least, of their benevolent doings, is to be fashionable rather than to be persecuted.


Then, how deplorably do discord and contention prevail among the professed disciples of 'one Lord; because, on some minor topics of opinion, they differ in sentiment! In England and Scotland, within the last half dozen years, has not this state of things grown up, with an almost incredible rapidity, into a fearful magnitude? A fiery ordeal all profess to believe to be at no great distance; but, instead of growing unity, the result of predominating love, there are increasing 'schisms' and divisions among the members of the body of Christ; and intolerance seems strong, often, in proportion to the comparative insignificance of the topics that produce diversities of judgment.

Still further, is there not a growing rage for novelties, to minister to a morbid love of excitement? Is not the mental constitution of many so diseased, that it requires the action of continual stimulants? And in the habitual indulgence of such a spirit, has not all concern for the salvation of perishing multitudes;

that meet the eye at every turn, been suffered to expire?

The writer is not one of those who can discover nothing but what is evil in the general church at the present day; nor does he love to dwell on the less fascinating features of her members; nor is he a gloomy alarmist, who can foresee nothing but desolation and woe. But with fervent thanksgivings to God, for what He has done and is doing for His church, and in full faith of the certain bestowment of all that He has promised, he would hold up existing evils to the view of the Brethren, that they may be excited to humiliation, watchfulness, and prayer.

It has been thought that it might, through the blessing of God, aid in effecting this object, were the attention of Christians directed to their essential oneness in all the grand characteristics of their common Christianity; and to the views of those who, in these countries, have been instrumental in the plantation and establishment among us of the Gospel, with its privileges and blessings. Their views of divine truth were essentially the same with those of the servants of God in every preceding period: for, while error is multiform and variable, truth is one and immutable. "Thus saith the Lord, stand ye in the ways, and see; and ask for the old paths, where is the good way: and walk therein, and ye shall find rest for your souls."



With this design the following little work has been undertaken. It consists of the summaries of faith and practice, originally framed by those who were instrumental, under God, in giving to these lands all that is valuable in their religious,—and even their civil privileges; and which are still held by the great body of professed believers. That, in all their leading outlines, they are founded upon ‘the apostles and prophets,’ will be obvious from a careful and candid examination of the passages of Scripture appended as proofs of the statements they contain. That they are in substance the same with those formulas employed by the churches—immediately subsequent to the Apostolic age; and prior to the rise of “the great apostacy”—for asserting the truth and condemning error, might be easily shown. And when the glorious Reformation took place, and, to use the language of Milton,—“Then was the sacred Bible sought out of the dusty corners where profane falsehood and neglect had thrown it, the schools opened, divine and human learning raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new-erected banner of salvation; the martyrs, with the irresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon;”—when Luther, and the rest of the glorious band of his coadjutors and followers, swept away the errors and superstitions wherewith

the fair face of the church had been covered and deformed, and adopted the plan which had been employed before, for exhibiting truth and condemning error, that both might be contrasted with the infallible oracles of God, by publishing the Augsburg, Helvetic, and other "Confessions"—as theirs were in substance identical with those of the church in her purest times, so are these which follow, in all vital points, the same with theirs. No infallibility, nor even authority, is claimed for them on account of the men who compiled them,—however learned, eminent, and holy many of them were: they would, themselves, have been the very first to disclaim all such pretensions, and to say, "Be ye followers of us," *in so far as* "we are of Christ." "To the law and to the testimony." But to every sober-minded Christian it must be satisfactory to find that, amid all the changes in outward circumstances, and all the varieties of forms and rites,—in every age the faith and the practice of the church has been identical; and it must teach such persons to cling to and contend for these, instead of attaching undue importance to modes and opinions that have been constantly varying.

The practice of exhibiting what the church has conceived to be the truth, and condemning the errors which, from time to time, were broached and propagated by its enemies, has been adopted from the be-

ginning; and still prevails. With the view of showing, still further, the harmony which exists among those who "hold the Head," even under the most diverse forms of ecclesiastical polity,—to the more anciently published creeds adopted in these countries, is added "The Declaration of the Congregational Churches."

That "Confessions," like other things, may be abused,—on the one hand, by being *enforced* upon unwilling consciences by the fear of loss or the hope of emolument,—and on the other *adopted*, hypocritically, from sinister designs, by unprincipled individuals,—is at once admitted; but that, when properly used, they are important and warrantable, is by the common practice of all the orthodox churches admitted and sanctioned. They evince the sense in which Scripture is understood,—exhibit the union of the friends of truth, in the assertion of its principles and testifying against corruptions,—and lay the foundation for harmony, in the "walking together" of those who are thus "agreed."

The only body of professed Christians that refuse to publish a statement of their belief is that of the self-named Unitarians; but as theirs is rather a system of *not believing* than of faith, and as almost every *variety* of error may be found to nestle under the shelter of the generic name, the exception is, perhaps, the less to be either wondered at or regretted.

A brief account of the documents which follow will not be unacceptable to the reader.

The first contains "The Articles" of the Episcopal Church of Ireland, drawn up by the illustrious Ussher, then Professor of Divinity in Trinity College, Dublin, and adopted in 1615. At this period the Irish Church was a distinct and independent national church; and it was conceived more consistent with her character, to frame "articles of belief" for herself, than to adopt those of the sister Church of England. They are *full and explicit* in asserting the doctrines usually called Calvinistic or Evangelical; and include, almost *verbatim*, the "Lambeth Articles." These were nine in number; and were so called from having been drawn up at Lambeth Palace, under the direction of Archbishop Whitgift and others, in order to check the rising opposition to the doctrine of Predestination and the other truths connected therewith, which had been recently made, especially at Oxford. While these articles are characterised by the greatest decision as to doctrine, they were framed, in accordance with the well-known anxieties of their celebrated compiler, with such latitude as to church government, as to admit the uniting of all orthodox Protestants in one church.

Next follow "The Articles of the United Church." There had been, at various periods, after the Reformation in England, published summaries of faith to be

subscribed by the clergy, and to be considered as exhibiting the national belief; and in particular, in the reign of Edward VI. Upon these, principally, the “Thirty-nine Articles” are founded; they passed the Convocation first in 1562, and received the royal authority; were subsequently ratified at various periods; and are now, in subordination to the Holy Scriptures, the standard of doctrine to the United Church. With less latitude as to forms and rites than those of the Irish Church, they are, as to doctrine, when fairly interpreted, and in accordance with the well-known sentiments of their compilers, not less decidedly Calvinistic; so much so, that no orthodox Presbyterian or Independent would hesitate to declare his belief of their contents. These, with some slight alterations, not affecting doctrine, are adopted by the “Episcopal Church of America.”

Next follows “The Confession of Faith” drawn up at Westminster, with the view of being a bond of union to the Protestants of England, Scotland, and Ireland; and adopted afterwards by the Church of Scotland, Commissioners from which assisted in its compilation, and which is now held, not only by the Established Church of Scotland, but by the “Synod of Ulster,” and the “United Secession” Synods in Scotland and Ireland,—as also by the “General Assembly” of the Presbyterian Church of America, and the different

bodies of Seceders there. In point of doctrine, it is more minute and specific than either of the former documents, but is in substance the same; while it asserts the system of church polity known by the name Presbyterian.

To these we have appended a more modern document, published by the associated "Congregational" churches of England, and adopted by their brethren in Scotland and Ireland; which is valuable,—though, if "the Confession of Faith," as has been thought, is too *minute*, this on the other hand may by some be deemed defective on the score of *omission*,—as indicating that those who *most widely* differ from the Established Churches of the empire, yet hold, in most essential points, the same articles of faith and practice with them. The Congregationalists of America are one with their brethren in Britain, in regard to the great doctrines of the Gospel. And the "Baptists,"—though we cannot append any "creed" publicly issued, and generally adopted,—while their form of church government is "Congregational," and their only other difference from Episcopalians, Presbyterians, and Independents, is in reference to the ordinance whence they derive their distinctive appellation,—in Great Britain and America, and throughout the world, hold substantially the same doctrines as those published in the documents subjoined to these remarks.

In truth there is, upon *all* points that *each* considers essential, *substantial oneness*; and the *hair-spun distinctions* that are sometimes fastened on, by pious and well-meaning—though often ill-informed and wrong-headed—*individuals* of any or of all these denominations, must be looked upon as the productions of morbid and ill-regulated minds: the exceptions, which prove the rule.

But while this little compilation is put forth with the view of manifesting the unity in essential truth,—under great diversity of outward form and government,—of the professing Protestants of the world; and with the view of exciting, at least, *caution*—ere sentiments at variance with them are *entertained*, and *separation* from those who hold them, *practised*—is it meant to be insinuated, that agreement in the confession of such truths is enough? That if any one only subscribes articles containing them, he is safe? That every one who shall avouch a cordial belief in them is, therefore, to be recognized,—irrespective of all other considerations,—as a member of Christ? No: there may be the recognition of truth without the feeling of its power, and agreement in sentiment without union to Christ.

THE TRUTH is important; and in the unity of its reception and maintenance, there is a ground of union and bond of love to all its friends; but there may be

acquaintance with its doctrines, and firmness in contending for them and opposing errors, without its vital influence, felt and evinced. Many call the Redeemer Lord, but do not the things he requires ; and all professions of the knowledge of Him and relationship to Him, without the subjection of the whole being to his authority, will, in the end, prove utterly worthless. It is the knowledge of **THE TRUTH** which makes free,—in which there is eternal life : but this knowledge is not the result of the application of mind to the record, but of the application of “the truth as it is in Jesus” to the mind by the Holy Spirit. Anxious, then, to bring to the recognition and profession of the great truths of Christianity, all into whose hands this work may come, we are, if possible, still more anxious to have the hearts of those who receive them pervaded by their influence and subdued to their authority ; to have Him who is the Truth enthroned in their souls, as their deliverer from the power and love of sin, no less than from its curse and condemnation ; as the object of their supreme love and homage, no less than of their confidence and regard. Without this,—however correct the creed, however sound the views,—“**I NEVER KNEW YOU,**” must be his sentence at the last.

In fine—Some member of the Church of Rome may, perchance, look into these pages. If so, he will see, that all the objections to Protestantism, from the

discrepancy of belief among its members, are futile and invalid ; that these diversities regard modes of government and forms of worship,—not essential principles ; that there is tenfold more diversity in the Church of Rome, notwithstanding her boasted unity ; and that, while Protestantism is unity in vitals amid diversity of forms, Romanism is external uniformity, to the destruction of all for which unity is valuable.

“ Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make (those who receive the truth in the love of it) perfect in every good work to do his will, working in (them) that which is well-pleasing in his sight, through Jesus Christ ; to whom be glory for ever and ever. Amen.”

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ARTICLES OF RELIGION AGREED UPON BY THE ARCH-BISHOPS AND BISHOPS, AND THE REST OF THE CLERGY OF IRELAND, IN THE CONVOCATION HOLDEN AT DUBLIN, IN THE YEAR OF OUR LORD 1615, FOR THE AVOIDING OF DIVERSITIES OF OPINIONS, AND THE ESTABLISHING OF CONSENT TOUCHING TRUE RELIGION.

N. B. In these articles are comprehended, almost word for word, the nine articles, agreed on at Lambeth, the 20th of November, 1595. This mark * points at each of them, and their number.

OF THE HOLY SCRIPTURES AND THE THREE CREEDS.

1. THE ground of our religion, and the rule of faith, and all saving truth, is the word of God, contained in the Holy Scripture.

2. By the name of Holy Scripture we understand all the canonical books of the Old and New Testament, viz.

OF THE OLD TESTAMENT.

The five books of Moses,
Joshua,
Judges,
Ruth,
The first and second of Samuel,

The first and second of Kings,
The first and second of Chronicles,
Ezra,
Nehemiah,
Esther,

Job,
Psalms,
Proverbs,
Ecclesiastes,
The Song of Solomon,
Isaiah,

Jeremiah, his prophecy and Lamentation,
Ezekiel,
Daniel
The twelve less prophets.

OF THE NEW TESTAMENT.

The Gospels according to Matthew,
Mark,
Luke,
John,
The Acts of the Apostles,
The Epistle of St. Paul to the Romans,
The First and Second Epistle to the Corinthians,
Galatians,
Ephesians,
Philippians,
Colossians,

The First and Second Epistle to the Thessalonians,
The First and Second Epistle to Timothy,
Titus,
Philemon,
Hebrews,
The Epistle of St. James,
The two Epistles of St. Peter,
The three Epistles of St. John,
St. Jude,
The Revelation of St. John.

All which we acknowledge to be given by the inspiration of God, and in that regard to be of most certain credit and highest authority.

3. The other books, commonly called Apocryphal, did not proceed from such inspiration, and, therefore, are not of sufficient authority to establish any point of doctrine; but the church doth read them as books containing many worthy things for example of life and instruction of manners.

SUCH ARE THESE FOLLOWING:

The third book of Esdras,
The fourth book of Esdras,
The book of Tobias,
The book of Judith,
Additions to the book of Esther,
The book of Wisdom,
The book of Jesus, the Son of Sirach,
called Ecclesiasticus,

Baruch, with the Epistle of Jeremiah
The Song of the Three children,
Susannah,
Bel and the Dragon,
The Prayer of Manasses,
The first book of Maccabees,
The second book of Maccabees.

4. The Scriptures ought to be translated out of the original tongues into all languages, for the common use of all men. Neither is any person to be discouraged from reading the Bible in such a language as he doth understand, but seriously exhorted to read the same with great humility and reverence, as a special means to bring him to the true knowledge of God, and of his own duty.

5. Although there be some hard things in the Scripture, (especially such as have proper relation to the times in which they were first uttered, and prophecies of things which were afterward to be fulfilled), yet all things necessary to be known unto everlasting salvation, are clearly delivered therein ; and nothing of that kind is spoken under dark mysteries in one place, which is not in other places spoken more familiarly and plainly, to the capacity both of learned and unlearned.

6. The Holy Scriptures contain all things necessary to salvation, and are able to instruct sufficiently in all points of faith that we are bound to believe, and all good duties that we are bound to practise.

7. All and every the articles contained in the Nicene creed, the creed of Athanasius, and that which is commonly called the Apostles' creed, ought firmly to be received and believed, for they may be proved by most certain warrant of Holy Scripture.

OF FAITH IN THE HOLY TRINITY.

8. There is but one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness ; the maker and preserver of all

things, both visible and invisible. And in unity of this Godhead there be three persons of one and the same substance, power, and eternity, the Father, the Son, and the Holy Ghost.

9. The essence of the Father doth not beget the essence of the Son ; but the person of the Father begetteth the person of the Son, by communicating his whole essence to the person begotten from eternity.

10. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

OF GOD'S ETERNAL DECREE AND PREDESTINATION.

11. God from all eternity did, by his unchangeable counsel, ordain whatsoever in time should come to pass ; yet so, as thereby no violence is offered to the wills of the reasonable creatures, and neither the liberty nor the contingency of the second cause is taken away, but established rather.

* 12. " By the same eternal counsel, God hath predestinated some unto life, and reprobated some unto death ; of both which there is a certain number, known only to God, which can neither be increased nor diminished."

13. Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed in his secret counsel, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ unto everlasting salvation, as vessels made to honour.

- * II. 14. "The cause moving God to predestinate unto life, is not the foreseeing of faith, or of perseverance, or of good works, or of any thing which is in the person predestinated, but only the good pleasure of God himself."

For all things being ordained for the manifestation of his glory, and his glory being to appear, both in the works of his mercy and of his justice, it seemed good to his heavenly wisdom to choose out a certain number towards whom he would extend his undeserved mercy, leaving the rest to be spectacles of his justice.

15. Such as are predestinated unto life be called according unto God's purpose (his Spirit working in due season), and through grace they obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ; they walk religiously in good works, and, at length, by God's mercy, they attain to everlasting felicity.

- * IV. "But such as are not predestinated to salvation, shall finally be condemned for their sins."

16. The godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things, as well because it doth greatly confirm and establish their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God; and on the contrary side, for curious and carnal persons, lacking the Spirit of Christ, to have

continually before their eyes the sentence of God's predestination is very dangerous.

17. We must receive God's promises in such wise as they be generally set forth unto us in Holy Scripture ; and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

OF THE CREATION AND GOVERNMENT OF ALL THINGS.

18. In the beginning of time, when no creature had any being, God, by his word alone, in the space of six days, created all things ; and afterward by his Providence, doth continue, propagate, and order them, according to his own will.

19. The principal creatures are angels and men.

20. Of angels, some continued in that holy state wherein they were created, and are, by God's grace, for ever established therein ; others fell from the same, and are reserved in chains of darkness unto the judgment of the great day.

21. Man being at the beginning created according to the image of God (which consisted especially in the wisdom of his mind, and the true holiness of his free will), had the covenant of the law ingrafted in his heart, whereby God did promise unto him everlasting life, upon condition that he performed entire and perfect obedience unto his commandments, according to that measure of strength wherewith he was endued in his creation, and threatened death unto him if he did not perform the same.

OF THE FALL OF MAN, ORIGINAL SIN, AND THE STATE
OF MAN BEFORE JUSTIFICATION.

22. By one man sin entered into the world, and death by sin, and so death went over all men, forasmuch as all have sinned.

23. Original sin standeth not in the imitation of Adam (as the Pelagians dream), but is the fault and corruption of the nature of every person that naturally is engendered and propagated from Adam, whereby it cometh to pass, that man is deprived of original righteousness, and by nature is bent unto sin; and therefore in every person born into the world, it deserveth God's wrath and damnation.

24. This corruption of nature doth remain even in those that are regenerated, whereby the flesh always lusteth against the Spirit, and cannot be made subject to the law of God. And howsoever, for Christ's sake, there be no condemnation to such as are regenerate and do believe; yet doth the apostle acknowledge, that in itself this concupiscence hath the nature of sin.

* IX. 25. "The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God."

Wherefore we have no power to do good works, pleasing and acceptable unto God, without the grace of God preventing us, that we may have a good will, and working with us when we have that good will.

26. Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasing unto God,

forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace (or, as the school authors say, deserve grace of congruity); yea rather, for that they are not done in such sort that God hath willed and commanded them to be done, we doubt not but they are sinful.

27. All sins are not equal, but some far more heinous than others; yet the very least is of its own nature mortal, and without God's mercy making the offender liable unto everlasting damnation.

28. God is not the author of sin: howbeit he doth not only permit, but also by his providence govern and order the same, guiding it in such sort by his infinite wisdom, as it turneth to the manifestation of his own glory, and to the good of his elect.

OF CHRIST, THE MEDIATOR OF THE SECOND COVENANT.

29. The Son, which is the Word of the Father, begotten from everlasting of the Father, the true and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and manhood, were inseparably joined in one person, making one Christ, very God and very man.

30. Christ, in the truth of our nature, was made like unto us in all things, sin only excepted, from which he was clearly void, both in his life and in his nature. He came as a lamb without spot to take away the sins of the world, by the sacrifice of himself once made, and

sin (as St. John saith) was not in him. He fulfilled the law for us perfectly; for our sakes he endured most grievous torments immediately in his soul, and most painful sufferings in his body. He was crucified and died to reconcile his Father unto us; and to be a sacrifice not only for original guilt, but also for all our actual transgressions. He was buried, and descended into hell, and the third day rose from the dead, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth at the right hand of his Father, until he return to judge all men at the last day.

OF THE COMMUNICATING OF THE GRACE OF CHRIST.

31. They are to be condemned that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature; for Holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved.

* 32. VIII. "None can come unto Christ unless it be given unto him, and unless he draw him. And all men are not so drawn by the Father, that they may come unto the Son; [* VII.] neither is there such a sufficient measure of grace vouchsafed unto every man, whereby he is enabled to come unto everlasting life."

33. All God's elect are in their time inseparably

united unto Christ, by the effectual and vital influence of the Holy Ghost, derived from him, as from the head, unto every true member of his mystical body. And being thus made one with Christ, they are truly regenerated, and made partakers of him and all his benefits.


OF JUSTIFICATION AND FAITH.

34. We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, applied by faith, and not for our own works or merits. And this righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification.

35. Although this justification be free unto us, yet it cometh not so freely unto us, that there is no ransom paid therefore at all. God shewed his mercy in delivering us from our former captivity, without requiring any ransom to be paid, or amends to be made, on our parts, which thing, by us, had been impossible to be done. And whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any desert of ours, to provide for us the most precious merits of his own Son, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied; so that Christ is now the righteousness of all them that truly believe in him: he for them paid their ransom by his death; he for them fulfilled the law in his life; that now in him, and by him, every true Christian man may be called a fulfiller of the law; forasmuch

as that which our infirmity was not able to effect, Christ's justice hath performed; and thus the justice and mercy of God do embrace each other, the grace of God not shutting out the justice of God in the matter of our justification, but only shutting out the justice of man (that is to say, the justice of our own works) from being any cause of deserving our justification.

36. When we say, that we are justified by faith only, we do not mean, that the said justifying faith is alone in man without true repentance, hope, charity, and the fear of God (for such a faith is dead, and cannot justify); neither do we mean, that this our act to believe in Christ, or this our faith in Christ, which is within us, doth of itself justify us, or deserve our justification unto us (for that were to account ourselves to be justified by the virtue or dignity of something that is within ourselves); but the true understanding and meaning thereof is, that although we hear God's word, and believe it; although we have faith, hope, charity, repentance, and the fear of God, within us, and add never so many good works thereunto, yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all our other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and imperfect, and insufficient, to deserve remission of our sins, and our justification; and, therefore, we must trust only in God's mercy, and the merits of his most dearly beloved Son, our only Redeemer, Saviour and Justifier, Jesus Christ. Nevertheless, because faith doth directly send us to Christ for our justification, and that by faith, given us of God, we embrace the promise of God's mercy, and the remission of our sins



(which thing none other of our virtues or works properly doth), therefore the Scripture useth to say, that faith without works, and the ancient fathers of the church to the same purpose, that only faith doth justify us.

37. By justifying faith we understand, not only the common belief of the articles of the Christian religion, and a persuasion of the truth of God's word in general, but also a particular application of the gracious promises of the gospel to the comfort of our own souls, whereby we lay hold on Christ with all his benefits, having an earnest trust and confidence in God, that he will be merciful unto us for his only Son's sake.

* VI. "So that a true believer may be certain, by the assurance of faith, of the forgiveness of his sins, and of his everlasting salvation by Christ."

38. * V. "A true, lively, justifying faith, and the sanctifying Spirit of God, is not extinguished, nor vanisheth away in the regenerate, either finally or totally."

OF SANCTIFICATION AND GOOD WORKS.

39. All that are justified are likewise sanctified, their faith being always accompanied with true repentance and good works.

40. Repentance is a gift of God, whereby a godly sorrow is wrought in the heart of the faithful for offending God, their merciful Father, by their former transgressions, together with a constant resolution for the time to come to cleave unto God, and to lead a new life.

41. Albeit that good works, which are the fruits of faith, and follow after justification, cannot make satisfaction for our sins, and endure the severity of God's judgment; yet are they pleasing to God, and accepted of him in Christ, and do spring from a true and lively faith, which by them is to be discerned as a tree by the fruit.

42. The works which God would have his people to walk in, are such as he hath commanded in his Holy Scripture, and not such works as men have devised out of their own brain, of a blind zeal and devotion, without the warrant of the word of God.

43. The regenerate cannot fulfil the law of God perfectly in this life, for in many things we offend all; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

44. Not every heinous sin willingly committed after baptism, is sin against the Holy Ghost and unpardonable; and therefore, to such as fall into sin after baptism, place for repentance is not to be denied.

45. Voluntary works, besides over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety; for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required.

OF THE SERVICE OF GOD.

46. Our duty towards God, is to believe in him, to fear him, and to love him, with all our heart, with all

our mind, and with all our soul, and with all our strength : to worship him, and to give him thanks, to put our whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of our life.

47. In all our necessities we ought to have recourse unto God by prayer, assuring ourselves that whatsoever we ask of the Father in the name of his Son (our only mediator and intercessor) Christ Jesus, and according to his will, he will undoubtedly grant it.

48. We ought to prepare our hearts before we pray, and understand the things that we ask when we pray, that both our hearts and voices may together sound in the ears of God's majesty.

49. When Almighty God smiteth us with affliction, or some great calamity hangeth over us, or any other weighty cause so requireth, it is our duty to humble ourselves in fasting, to bewail our sins with a sorrowful heart, and to addict ourselves to earnest prayer, that it might please God to turn his wrath from us, or supply us with such graces as we greatly stand in need of.

50. Fasting is a withholding of meat, drink, and all natural food, with other outward delights, from the body, for the determined time of fasting. "As for those abstinences which are appointed by public order of our state, for eating of fish, and forbearing of flesh at certain times and days appointed, they are no ways meant to be religious fasts, nor intended for the maintenance of any superstition in the choice of meats, but are grounded merely upon politic consideration, for provision of things tending to the better preservation of the commonwealth."


51. We must not fast with this persuasion of mind, that our fasting can bring us to heaven, or ascribe outward holiness to the work wrought ; for God alloweth not our fast for the work's sake (which of itself is a thing merely indifferent), but chiefly respecteth the heart, how it is affected therein ; it is therefore requisite, that first before all things we cleanse our hearts from sin, and then direct our fast to such ends as God will allow to be good ; that the flesh may thereby be chastised, the spirit may be more fervent in prayer, and that our fasting may be a testimony of our humble submission to God's majesty, when we acknowledge our sins unto him and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies.

52. All worship devised by man's fantasy, besides or contrary to the Scriptures (as wandering on pilgrimages, setting up of candles, stations, and jubilees, pharisaical sects, and feigned religions, praying upon beads, and such-like superstition), hath not only no promise of reward in Scripture, but contrariwise threatenings and maledictions.

53. All manner of expressing God the Father, the Son, and the Holy Ghost, in an outward form, is utterly unlawful ; as also all other images devised or made by man to the use of religion.

54. All religious worship ought to be given to God alone, from whom all goodness, health, and grace, ought to be both asked and looked for, as from the very author and giver of the same, and from none other.

55. The name of God is to be used with all reverence and holy respect, and therefore all vain and rash swearing is utterly to be condemned ; yet, notwith-



standing, upon lawful occasions, an oath may be given and taken, according to the word of God, justice, judgment, and truth.

56. The first day of the week, which is the Lord's day, is wholly to be dedicated to the service of God, and, therefore, we are bound therein to rest from our common and daily business, and to bestow that leisure upon holy exercises, both public and private.

OF THE CIVIL MAGISTRATE.

57. The king's majesty under God hath the sovereign and chief power, within his realms and dominions, over all manner of persons, of what estate, either ecclesiastical or civil, soever they be, so as no other foreign power hath or ought to have any superiority over them.

58. We do profess, that the supreme government of all estates within the said realms and dominions, in all causes, as well ecclesiastical as temporal, doth of right appertain to the king's highness. Neither do we give unto him hereby the administration of the word and sacraments, or the power of the keys, but that prerogative only which we see to have been always given unto all godly princes in Holy Scripture by God himself; that is, that he should contain all estates and degrees committed to his charge by God, whether they be ecclesiastical or civil, within their duty, and restrain the stubborn and evil-doers with the power of the civil sword.

59. The pope, neither of himself, nor by any authority of the Church or see of Rome, or by any other means, with any other, hath any power or authority to

depose the king, or dispose of any of his kingdoms or dominions, or to authorize any other prince to invade or annoy him, or his countries, or to discharge any of his subjects of their allegiance and obedience to his majesty, or to give license or leave to any of them to bear arms, raise tumult, or to offer any violence or hurt to his royal person, state, or government, or to any of his subjects within his majesty's dominions.

60. That princes which be excommunicated or deprived by the pope may be deposed or murdered by their subjects, or any other whatsoever, is impious doctrine.

61. The laws of the realm may punish Christian men with death for heinous and grievous offences.

62. It is lawful for Christian men, at the commandment of the magistrate, to bear arms, and to serve in just wars.

OF OUR DUTY TOWARDS OUR NEIGHBOURS.

63. Our duty towards our neighbours, is to love them as ourselves, and to do to all men as we would they should do to us; to honour and obey our superiors, to preserve the safety of men's persons, as also their chastity, goods, and good names; to bear no malice nor hatred in our hearts; to keep our bodies in temperance, soberness, and chastity; to be true and just in all our doings; not to covet other men's goods, but labour truly to get our own living, and to do our duty in that estate of life unto which it pleaseth God to call us.

64. For the preservation of the chastity of men's

persons, wedlock is commanded unto all persons that stand in need thereof. Neither is there any prohibition by the word of God, but that the ministers of the church may enter into the state of matrimony, they being no where commanded by God's law, either to vow the state of single life, or to abstain from marriage ; therefore it is lawful also for them, as well as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

65. The riches and goods of Christians are not common, as touching the right, title, and possession, of the same, as certain Anabaptists falsely affirm ; notwithstanding every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

66. Faith given is to be kept, even with heretics and infidels.

67. The Popish doctrine of equivocation and mental reservation is most ungodly, and tendeth plainly to the subversion of all human society.

OF THE CHURCH AND OUTWARD MINISTRY OF THE GOSPEL.

68. There is but one catholic church (out of which there is no salvation), containing the universal company of all the saints that ever were, are, or shall be, gathered together in one body, under one head, Christ Jesus : part whereof is already in heaven triumphant, part as yet militant here upon earth. And because this church consisteth of all those, and those alone which are elected

by God unto salvation, and regenerated by the power of his Spirit, the number of whom is known only unto God himself, therefore it is called the catholic or universal, and the invisible church.

69. But particular and visible churches (consisting of those who make profession of the faith of Christ, and live under the outward means of salvation) be many in number; wherein the more or less sincerely, according to Christ's institution, the word of God is taught, the sacraments are administered, and the authority of the keys used is, the more or less pure as such churches to be accounted. *

70. Although in the visible church the evil be ever mingled with the good; and sometimes the evil have chief authority in the ministration of the word and sacraments, yet forasmuch as they do not the same in their own name but in Christ's, and minister by his commission and authority, we may use their ministry both in hearing the word and in receiving the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith do rightly receive the sacraments ministered unto them, which are effectual, because of Christ's institution and promise, although they be ministered by evil men. Nevertheless, it appertaineth to the discipline of the church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences, and finally, being found guilty by just judgment, be deposed.

71. It is not lawful for any man to take upon him the office of public preaching, or ministering the sacra-

ments of the church, unless he be first lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given them in the church to call and send ministers into the Lord's vineyard.

72. To have public prayer in the church, or to administer the sacraments in a tongue not understood of the people, is a thing plainly repugnant to the word of God and the custom of the primitive church.

73. That person which by public denunciation of the church, is rightly cut off from the unity of the church, and excommunicate, ought to be taken of the whole multitude of the faithful as a heathen and a publican, until by repentance he be openly reconciled and received into the church, by the judgment of such as have authority in that behalf.

74. God hath given power to his ministers not simply to forgive sins (which prerogative he hath reserved only to himself), but in his name to declare and pronounce unto such as truly repent, and unfeignedly believe his holy gospel, the absolution and forgiveness of sins. Neither is it God's pleasure that his people should be tied to make a particular confession of all their known sins unto any mortal man; howsoever, any person, grieved in his conscience upon any special cause, may well resort unto any godly and learned minister, to receive advice and comfort at his hands.

OF THE AUTHORITY OF THE CHURCH, GENERAL COUNCILS, AND BISHOP OF ROME.

75. It is not lawful for the church to ordain any thing that is contrary to God's word ; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the church be a witness, and a keeper of holy writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed upon necessity of salvation.

76. General councils may not be gathered together without the commandment and will of princes ; and when they be gathered together (forasmuch as they be an assembly of men not always governed with the Spirit and word of God,) they may err, and sometimes have erred, even in things pertaining to the rule of piety ; wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be shewed that they be taken out of the Holy Scriptures.

77. Every particular church hath authority to institute, to change, and clean to put away, ceremonies and other ecclesiastical rites, as they be superfluous, or be abused, and to constitute other, making more to seemliness, to order, or edification.

78. As the churches of Jerusalem, Alexandria, and Antioch, have erred, so also the church of Rome hath erred, not only in those things which concern matters of practice and point of ceremonies, but also in matters of faith.

79. The power which the bishop of Rome now challengeth, to be the supreme head of the universal church of Christ, and to be above all emperors, kings, and princes, is a usurped power, contrary to the Scriptures and word of God, and contrary to the example of the primitive church, and, therefore, is for most just causes taken away and abolished, within the king's majesty's realms and dominions.

80. The bishop of Rome is so far from being the supreme head of the universal church of Christ, that his works and doctrine do plainly discover him to be that man of sin foretold in the Holy Scriptures, "whom the Lord shall consume with the spirit of his truth, and abolish with the brightness of his coming."

OF THE STATE OF THE OLD AND NEW TESTAMENT.

81. In the Old Testament the commandments of the law were more largely, and the promises of Christ more sparingly and darkly propounded; shadowed with a multitude of types and figures, and so much more generally and obscurely delivered, as the manifesting of them was farther off.

82. The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man; wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises, for they looked for all the benefits of God the Father, through the merits of his son Jesus Christ, as

we now do ; only they believed in Christ which should come, we in Christ already come.

83. The New Testament is full of grace and truth, bringing joyful tidings unto mankind, that whatsoever formerly was promised of Christ is now accomplished : and so instead of the ancient types and ceremonies exhibiteth the things themselves, with a large and clear declaration of all the benefits of the gospel. Neither is the ministry thereof restrained any longer to one circumcised nation, but is indifferently propounded unto all people, whether they be Jews or Gentiles ; so that there is now no nation, which can truly complain that they be shut forth from the communion of saints, and the liberties of the people of God.

84. Although the law given from God, by Moses, as touching ceremonies and rites, be abolished, and the civil precepts thereof be not of necessity to be received in any commonwealth ; yet, notwithstanding, no Christian man whatsoever is freed from the obedience of the commandments which are called moral.

OF THE SACRAMENTS OF THE NEW TESTAMENT.

85. The sacraments ordained by Christ are not only badges or tokens of Christian men's profession, but rather certain sure witnesses, and effectual or powerful signs, of grace and God's good-will towards us, by which he doth work invisibly in us, and not only quicken, but also strengthen and confirm our faith in him.

86. There be two sacraments ordained of Christ

our Lord in the gospel, that is to say, baptism and the Lord's supper.

87. Those five which by the church of Rome are called sacraments, to wit, confirmation, penance, orders, matrimony, and extreme unction, are not to be accounted sacraments of the gospel, being such as have partly grown from corrupt imitation of the apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of sacraments with baptism and the Lord's supper, for that they have not any visible sign or ceremony ordained of God, together with a promise of saving grace annexed thereunto.

88. The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect and operation ; but they that receive them unworthily, thereby draw judgment upon themselves.

OF BAPTISM.

89. Baptism is not only an outward sign of our profession, and a note of difference, whereby Christians are discerned from such as are no Christians ; but much more, a sacrament of our admission into the church, sealing unto us our new birth (and consequently our justification, adoption, and sanctification) by the communion which we have with Jesus Christ.

90. The baptism of infants is to be retained in the church as agreeable to the word of God.

91. In the administration of baptism, exorcism, oil,

salt, spittle, and superstitious hallowing of the water, are for just causes abolished; and without them the sacrament is fully and perfectly administered to all intents and purposes, agreeable to the institution of our Saviour Christ.

OF THE LORD'S SUPPER.

92. The Lord's supper is not only a sign of the mutual love which Christians ought to bear one towards another, but much more, a sacrament of our preservation in the church, sealing unto us our spiritual nourishment, and continual growth in Christ.

93. The change of the substance of bread and wine into the substance of the body and blood of Christ, commonly called transubstantiation, cannot be proved by holy writ, but is repugnant to plain testimonies of the Scripture, overthroweth the nature of a sacrament, and hath given occasion to most gross idolatry and manifold superstitions.

94. In the outward part of the holy communion, the body and blood of Christ is in a most lively manner represented, being no otherwise present with the visible elements than things signified and sealed are present with the signs and seals; that is to say, symbolically and relatively. But in the inward and spiritual part, the same body and blood is really and substantially presented unto all those who have grace to receive the Son of God, even to all those that believe in his name. And unto such as in this manner do worthily and with faith repair unto the Lord's table, the body and blood

of Christ is not only signified and offered, but also truly exhibited and communicated.

95. The body of Christ is given, taken, and eaten, in the Lord's supper, only after a heavenly and spiritual manner; and the mean whereby the body of Christ is thus received and eaten, is faith.

96. The wicked, and such as want a lively faith, although they do carnally and visibly, as St. Augustine speaketh, press with their teeth the sacrament of the body and blood of Christ, yet in no wise are they made partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

97. Both the parts of the Lord's sacrament, according to Christ's institution, and the practice of the ancient church, ought to be ministered unto all God's people; and it is plain sacrilege to rob them of the mystical cup, for whom Christ hath shed his most precious blood.

98. The sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

99. The sacrifice of the mass, wherein the priest is said to offer up Christ for obtaining the remission of pain or guilt for the quick and the dead, is neither agreeable to Christ's ordinance nor grounded upon doctrine apostolic: but contrariwise most ungodly, and most injurious to that all-sufficient sacrifice of our Saviour Christ, offered once for ever upon the cross, which is the only propitiation and satisfaction for all our sins.

100. Private mass, that is, the receiving the eucharist by the priest alone, without a competent number of communicants, is contrary to the institution of Christ.

OF THE STATE OF THE SOULS OF MEN, AFTER THEY BE
DEPARTED OUT OF THIS LIFE, TOGETHER WITH THE
GENERAL RESURRECTION AND THE LAST JUDGMENT.

101. After this life is ended, the souls of God's children are presently received into heaven, there to enjoy unspeakable comforts; the souls of the wicked are cast into hell, there to endure endless torments.

102. The doctrine of the church of Rome concerning *limbus patrum*, *limbus puerorum*, purgatory, prayer for the dead, pardons, adoration of images and relics, and also invocation of saints, is vainly invented, without all warrant of Holy Scripture, yea, and is contrary to the same.

103. At the end of this world the Lord Jesus shall come in the clouds with the glory of his Father; at which time, by the almighty power of God, the living shall be changed, and the dead shall be raised, and all shall appear both in body and soul before his judgment-seat, to receive according to that which they have done in their bodies, whether good or evil.

104. When the last judgment is finished, Christ shall deliver up the kingdom to his Father, and God shall be all in all.

THE DECREE OF THE SYNOD.

If any minister, of what degree or quality soever be, shall publicly teach any doctrine contrary to the articles agreed upon ; if after due admonition he do not conform himself, and cease to disturb the peace of church, let him be silenced, and deprived of all spiritual promotions he doth enjoy.

ARTICLES

THE ARTICLES

OF THE

OF THE

CHURCH OF ENGLAND.

CHURCH OF ENGLAND.

*Revised and altered by the
assembly of divines at
Westminster, in the
year 1643, with Scrip-
ture references.*

ARTICLE I.

ARTICLE I.

*Of Faith in the Holy
Trinity.*

*Of Faith in the Holy
Trinity.*

THERE is but one¹ living and true God,² everlasting,³ without body, parts,⁴ or passions,⁵ of infinite power,⁶ wisdom,⁷ and goodness;⁸ the maker and preserver of all things, both visible and invisible.⁹ And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.¹⁰

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there be three persons, of one substance power, and eternity, the Father, the Son, and the Holy Ghost.

¹ Isa. xlv. 9; 1 Cor. viii. 4, 6. ² Jer. x. 10; 1 Thess. i. 9. ³ Psalm xc. 2; Rom. xvi. 26. ⁴ Deut. iv. 15, 16; John iv. 24, with Luke xxiv. 39. ⁵ Acts xiv. 15; James i. 17. ⁶ Jer. xxxii. 17, 27; Mark x. 27. ⁷ Psalm cxlvii. 5; Rom. xi. 33. ⁸ Psalm cxix. 66, with Matt. xix. 17. ⁹ Neh. ix. 6; Col. i. 16, 17. ¹⁰ Matt. iii. 16, 17; xxviii. 19; 1 John iv. 7; 2 Cor. xiii. 14.

*Articles revised.**Articles of the Church
England.*

ARTICLE II.

ARTICLE II.

*Of the Word, or Son of
God, which was made
very Man.*

*Of the Word, or S
God, which was
very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father,¹ the very² and eternal God,³ of one substance⁴ with the Father,⁵ took man's nature in the womb of the blessed Virgin, of her substance ;⁶ so that two whole and perfect natures, that is to say, the Godhead and the manhood, were joined together in one person, never to be divided, whereof is one Christ, very God, and very man,⁷ who for our sakes truly suffered most grievous torments in his soul from God,⁸ was crucified, dead, and buried,⁹ to reconcile his Father to us,¹⁰ and to be a sacrifice, not only for original guilt, but also for actual sins of men.¹¹

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance ; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of

¹ Prov. viii. 22—31 ; John i. 12, 14.

xvii. 5 ; Heb. i. 8, with Psalm xlv. 6.

² John x. 30 ; Heb. i. 3.

³ John x. 30 ; Heb. i. 3.

⁴ John x. 30 ; Heb. i. 3.

⁵ John x. 30 ; Heb. i. 3.

⁶ John x. 30 ; Heb. i. 3.

⁷ John x. 30 ; Heb. i. 3.

⁸ John x. 30 ; Heb. i. 3.

⁹ John x. 30 ; Heb. i. 3.

¹⁰ John x. 30 ; Heb. i. 3.

¹¹ John x. 30 ; Heb. i. 3.

¹ John v. 20 ; Rom. ix. 5.

² John x. 30 ; Heb. i. 3.

³ John x. 30 ; Heb. i. 3.

⁴ John x. 30 ; Heb. i. 3.

⁵ John x. 30 ; Heb. i. 3.

⁶ John x. 30 ; Heb. i. 3.

⁷ John x. 30 ; Heb. i. 3.

⁸ John x. 30 ; Heb. i. 3.

⁹ John x. 30 ; Heb. i. 3.

¹⁰ John x. 30 ; Heb. i. 3.

¹¹ John x. 30 ; Heb. i. 3.

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ARTICLE III.

ARTICLE III.

As Christ died for us, and was buried, so it is to be believed that he continued in the state of the dead, and under the power and dominion of death,¹ from the time of his death and burial until his resurrection;² which hath been otherwise expressed thus: he went down into hell.

*Of the going down of
Christ into Hell.*

As Christ died for us, and was buried: so also is it to be believed that he went down into hell.

ARTICLE IV.

ARTICLE IV.

*Of the Resurrection of
Christ.**Of the Resurrection of
Christ.*

Christ did truly rise again from death,³ and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature,⁴ wherewith he ascended into heaven, and there⁵ sitteth, until he return to judge⁶ all men⁷ at the general resurrection of the body at the last day.⁸

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

¹ Psalm xvi. 10, with Acts ii. 24—27, 31. ² Rom. vi. 9; Matt. xii. 40.
³ 1 Cor. xv. 4; Rom. viii. 34; Psalm xvi. 10, with Acts ii. 31; Luke xxiv. 34.
⁴ Luke xxiv. 39, with John xx. 25, 27. ⁵ Psalm lxxviii. 18, with Eph. iv. 8;
 Psalm cx. 1, with Acts ii. 34, 35; Mark xix. 10; Rom. viii. 34. ⁶ Acts iiii.
 21; Psalm cx. 1, with 1 Cor. xv. 25, 26; Acts i. 11. ⁷ 2 Cor. v. 20; Acts
 xvii. 31. ⁸ Exod. iii. 6, with Luke xx. 37, 38; Acts xxiv. 14, 15; 1 Cor. xv.
 12, to the end; John. v. 28, 29.

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ARTICLE V.

ARTICLE V.

*Of the Holy Ghost.**Of the Holy Ghost.*

The Holy Ghost is very and eternal God, of one substance,¹ majesty,² and glory, with the Father and the Son,³ proceeding from the Father and the Son.⁴

The Holy Ghost, proceeding from the Father, and the Son, is of one substance, majesty, and glory, with the Father, and the Son, very and eternal God.

ARTICLE VI.

ARTICLE VI.

*Of the Sufficiency of the Holy Scriptures for Salvation.**Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture⁵ containeth all things necessary to salvation,⁶ so that whatsoever is not read therein, nor may be proved thereby, is not to be believed as an article of faith, or necessary to salvation.⁷

By the name of Holy Scripture we understand all the canonical Books of the Old and New Testament which follow :

Holy Scripture containeth all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New

¹ 2 Sam. xxiii. 2, 3; Isa. vi. 5, 8, with Acts xxviii. 25, and v. 3, 4; 1 Cor. iii. 16, and vi. 19. ² Job xxvi. 13, 33, 34; 1 Cor. xii.; Matt. xxviii. 19; 2 Cor. xiii. 14. ³ 1 Cor. xii. 11; Eph. i. 17, and 1 Cor. ii. 8, with 1 Pet. iv. 14. ⁴ John xv. 26, and Matt. x. 20, and 1 Cor. ii. 11, 12, with Gal. iv. 6, and Rom. viii. 9, and Phil. i. 9; John xvi. 14; Isa. xl. 2; Isa. lxi. 1; Gen. i. 2; 2 Chron. xv. 1. ⁵ Rom. i. 2; 2 Tim. iii. 15; 2 Pet. i. 20, 21. ⁶ Psalm xix. 7; 2 Tim. iii. 15-17; James i. 21, 25; Acts xx. 32. ⁷ Prov. xxx. 5, 6; Isa. viii. 20; Acts xxvi. 22, with ver. 20, 27; Gal. i. 8, 9; John v. 39.

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Testament, of whose authority was never any doubt in the church.

Of the Old Testament.

Of the Names and Number of the Canonical Books.

Genesis, Exodus, &c.

Of the New Testament.

Genesis, Leviticus,
Exodus, Numbers, &c.

The Gospel of St. Matthew, &c.

And the other books, (as Hierome saith,) the church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine, such are these following:

All which books, as they are commonly received, we do receive, and acknowledge them to be given by the inspiration of God; and in that regard, to be of most certain credit and highest authority.

Third of Esdras, Book of Tobias, Fourth of Esdras, Judith, &c.

All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.

ARTICLE VII.

ARTICLE VII.

Of the Old Testament.

Of the Old Testament.

The Old Testament is not contrary to the New, in the doctrine contained in

The Old Testament is not contrary to the New; for both in the Old and

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them;¹ for both in the Old and New Testament, everlasting life is offered to mankind by Christ,² who is the only mediator between God and man,³ being both God and man.⁴ Wherefore they are not to be heard which feign that the old fathers did look only for temporary promises.⁵

Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christians;⁶ nor the civil precepts given by Moses, such as were peculiarly fitted to the commonwealth of the Jews, are of necessity to be received in any commonwealth:⁷ yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.⁸ By the moral law, we understand all the ten commandments taken in their full extent.

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New Testament, everlasting life is offered to mankind by Christ, who is the only mediator between God, and man, being both God and Man. Wherefore they are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men; nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

¹ Acts xxvi. 21, 23; 2 Pet. iii. 2; Luke xxiv. 44; Rom. iii. 31; Gal. iii. 21, 23, 24. ² Gen. iii. 15; xxii. 18, with Gal. iii. 8, 14; 1 Cor. x. 2—4; Luke i. 69, 70; Acts iii. 24; Isa. liii. ³ Dan. ix. 17; Rom. viii. 34; 1 John ii. 1; Heb. vii. 25; 1 Tim. ii. 5; John xiv. 6. ⁴ Gal. iv. 4, 5; Acts xx. 28; Phil. ii. 7, 8. ⁵ Acts xxvi. 6, 7; Rom. iv. 11; Gal. iii. 6; Heb. xi. 10, 16, 36. ⁶ Gal. iv. 9, 10; Col. ii. 14, 16, 17; Heb. ix. 9, 10. ⁷ Acts xxv. 9, 10, 25, with Deut. xvii. 8—13; Rom. xlii. 1, 5; Tit. iii. 1; 1 Pet. ii. 13, 14. ⁸ Matt. v. 17 to the end; Rom. xlii. 8—10; Eph. vi. 1—3; James ii. 8—12; Rom. vii. 25; iii. 31; Matt. vii. 12.

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ARTICLE VIII.

Of the Three Creeds.

The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of holy Scripture.

ARTICLE IX.

ARTICLE IX.

*Of Original or Birth Sin.**Of Original or Birth Sin.*

Original sin¹ standeth not in the following of Adam, as the Palagians do vainly talk :² but together with his first sin imputed, it is the fault and corruption of the nature of every man that naturally is propagated from Adam ;³ whereby man is wholly deprived of original righteousness,⁴ and is of his own nature inclined only to evil.⁶ So that the lust

Original sin standeth not in the following of Adam, as the Pelegians do vainly talk, but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit, and

¹ Psalm ii. 5; John iii. 5, 6. ² Job xiv. 4; xv. 14; Rom. vi. 6; John iii. 3, 5, 7. ³ Rom. v. 12—19; Gen. ii. 17, with 1 Cor. xv. 22. ⁴ Col. ii. 13; Rom. vii. 18; Eccl. vii. 29. ⁵ Gen. vi. 5; viii. 21; Jer. xvii. 9; Rom. vii. 8; James i. 14.

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of the flesh, called in the Greek *φρόνημα σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God;¹ and therefore in every person born into this world, it deserveth God's wrath and damnation.² And this infection of nature doth remain, yea, in them that are regenerate,³ whereby the flesh lusteth always contrary to the Spirit.⁴ And although there is no condemnation for them that are regenerate, and do believe,⁵ yet the apostle doth confess, that concupiscence and lust is truly and properly sin.⁶

ARTICLE X.

Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn or prepare himself, by his own natural strength and good works, to faith and calling upon God;⁷ wherefore we have no power to

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therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in the Greek *φρόνημα σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

ARTICLE X.

Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to

¹ Rom. viii. 7; 1 Cor. ii. 14; Col. i. 21. ² Eph. ii. 3; Rom. viii. 6, 7.
³ Prov. xx. 9; Rom. vii. 17, 20, 23, 25. ⁴ Gal. v. 17. ⁵ Rom. viii. 1, 13;
 John iii. 13. ⁶ Rom. viii. 17, 20. ⁷ Eph. ii. 1, 5; 1 Cor. ii. 14; Eph. ii. 8
 —10; John vi. 44, 65.

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do good works, pleasing and acceptable to God,¹ without the grace of God by Christ both preventing us, that we may have a good will, and working so effectually in us, as that it determineth our will to that which is good,² and also working with us when we have that will unto good.³

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good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good-will, and working with us, when we have that good will.

ARTICLE XI.

Of the Justification of Man before God.

We are justified, that is, we are accounted righteous before God, and have remission of sins,⁴ not for nor by our own works or deservings,⁵ but freely by his grace,⁶ only for our Lord and Saviour Jesus Christ's sake,⁷ his whole obedience and satisfaction being by God imputed unto us,⁸ and Christ with his righteousness, being apprehended and rested on by faith only.⁹ The doctrine

ARTICLE XI.

Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification.

¹ Rom. xiii. 8; Heb. xi. 6. ² Ezek. xi. 19, 20; xxxvi. 26, 27; Jer. xxxi. 32, 33, with Heb. x. 11; Phil. ii. 12, 13; John vi. 45; Eph. i. 19, 20; 1 Cor. iv. 7. ³ Heb. xiii. 21; Phil. viii. 1, 6; Heb. xii. 22; 1 Pet. v. 10; 1 Thess. v. 23, 24; 1 Kings viii. 57, 58. ⁴ Rom. iv. 5-7; Psalms xxxii. 1, 2. ⁵ Rom. iii. 20; Gal. ii. 16; iii. 10, 11; Phil. iii. 9. ⁶ Rom. iii. 24; Tit. iii. 7. ⁷ Rom. iii. 24, 25; v. 1; 2 Cor. v. 18, 19. ⁸ Rom. v. 9, 17-19; iii. 25, 26; iv. 6, 24; 2 Cor. v. 21. ⁹ Rom. iii. 22, 25, 26, 28; Gal. ii. 16; Isa. xxviii. 16, with Rom. ix. 33, and 1 Pet. ii. 6; Phil. iii. 9.

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of justification by faith only, is a wholesome doctrine, and very full of comfort,¹ notwithstanding God doth not forgive them that are impenitent, and go on still in their trespasses.²

ARTICLE XII.

ARTICLE XIII.

Of Good Works.

Of Good Works.

Good works, which are the fruits of faith,³ and follow after justification,⁴ cannot put away our sins,⁵ and endure the severity of God's judgment;⁶ yet are they, notwithstanding their imperfections, in the sight of God pleasing and acceptable unto him in and for Christ,⁷ and do spring out necessarily of a true and lively faith,⁸ insomuch that by them a lively faith may be evidently known, as a tree discerned by the fruits.⁹

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

¹ 2 Tim. i. 13; Rom. v. 1, 2, 8, 11; xv. 43; 1 Pet. i. 8. ² Psalm lxxviii. 20, 21; Exod. xxxiv. 6, 7; Luke xiii. 3, 5. ³ Gal. v. 6; James ii. 17, 18, 22. ⁴ Tit. ii. 14; iii. 7, 8; Eph. ii. 8, 9, 18. ⁵ Rom. iii. 20, 21; iv. 4-9; Dan. ix. 18, 19. ⁶ Neh. xiii. 22; Psalm cxviii. 2; Job ix. 14, 15, 18, 20. ⁷ Exod. xxviii. 38; Rev. viii. 3, 4. ⁸ 1 Pet. ii. 5; Heb. xiii. 16, 20, 21; Col. i. 10; Phil. iv. 18. ⁹ James ii. 16; 1 John i. 4. ¹⁰ James ii. 18, 19; John xv. 4, 5; 1 John ii. 3, 5; Matt. xii. 33.

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ARTICLE XIII.

ARTICLE XIII.

*Of Works before Justification.**Of Works before Justification.*

Works done before justification by Christ, and regeneration by his Spirit, are not pleasing unto God,¹ forasmuch as they spring not of faith in Jesus Christ:² neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity; yea, rather, for that they are not done as God hath willed and commanded them to be done, they are sinful.³

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or, (as the school authors say) deserve grace of congruity; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

ARTICLE XIV.

ARTICLE XIV.

*Of Works of Supererogation.**Of Works of Supererogation.*

Voluntary works, besides over and above God's commandments, which they call works of supererogation, cannot be taught⁴ without arrogancy and impiety;⁵

Voluntary works, besides over and above God's commandments which they call works of supererogation, cannot be taught without arrogancy and impiety.

¹ Tit. i. 15, 16; Matt. vii. 18; Rom. viii. 8; Prov. xv. 8, 26; xxi. 27; Rom. iii. 12. ² Heb. xi. 5, 6; Gal. v. 6. ³ 2 Tim. i. 9; John i. 13. Rom. viii. 7, 8; Hag. ii. 14; Isa. lviii. 1—5; lxvi. 2, 3. ⁴ Matt. v. 48; Mark xii. 30, 31; Phil. iv. 8, 9. ⁵ Job ix. 2, 3, 20, 21; Psalm cxlvi. 2; Prov. xx. 9; Phil. iii. 8—12.

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for by them men do declare that they do not only render unto God as much as they are bound to do; but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, "When ye have done all those things that are commanded you, say, We are unprofitable servants, we have done that which was our duty to do."¹

ARTICLE XV.

Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only excepted,² from which he was clearly void both in his flesh and in his spirit;³ he came to be the Lamb without spot,⁴ who by sacrifice of himself⁵ once made,⁶ should take away the sins of the world;⁷ and sin (as St. John saith) was not in him.⁸ But all we the rest, although baptized and regenerate, yet offend

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For by them men do declare, that they do not only render unto God, as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, "When ye have done all that are commanded to you, say, We are unprofitable servants."

ARTICLE XV.

Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things (sin only excepted), from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world; and sin (as St. John saith) was not in him. But all we the rest (although baptized, and born again in Christ) yet

¹ Luke xvii. 10, with ver. 7-9. ² Isa. liii. 3-5; Heb. ii. 17, with v. 13.
³ Luke i. 35, with Acts iii. 14; John xiv. 30; 2 Cor. v. 21; Heb. vii. 26;
⁴ 1 Pet. i. 19. ⁵ Eph. v. 2. ⁶ Heb. ix. 26, 28; x. 10, 12. ⁷ John i. 29.
⁸ 1 John iii. 6.

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in many things; and "if we say we have no sin, we deceive ourselves, and the truth is not in us,"¹

Charles Herle, prolocutor.
Henry Roborough, scribe.
Adoniram Byfield, scribe.

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offend in many things; and "if we say we have no sin, we deceive ourselves and the truth is not in us."

¹ James iii. 2; 1 John i. 8, 10.

N. B. The assembly proceeded no farther in the
revisal.

ARTICLE XVI.

OF SIN AFTER BAPTISM.

¹ Not every deadly sin willingly committed after baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. ² After we have received the Holy Ghost, we may depart from grace given, and fall into sin, ³ and by the grace of God we may rise again, and amend our lives. ⁴ And, therefore, they are to be condemned which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

¹ 1 John v. 17; i. 9; 2 Cor. ii. 6, 7, 8.

² Matt. xxvi. 74, 75. ³ Gal. vi. 1.

⁴ Matt. xvi. 16, 17; xxvi. 35, 69—74.

ARTICLE XVII.

OF PREDESTINATION AND ELECTION.

¹ Predestination to life is the everlasting purpose of God, ² whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. ³ Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season: ⁴ They through grace obey the calling: ⁵ They be justified freely: ⁶ They be made sons of God by adoption: ⁷ They be made like the image of his only begotten Son Jesus Christ: ⁸ They walk religiously in good works, ⁹ and at length, by God's mercy, they attain to everlasting felicity.

¹⁰ As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, ¹¹ and such as feel in themselves the working of the Spirit of Christ, ¹² mortifying the works of the flesh, ¹³ and their earthly members, ¹⁴ and drawing up their mind to high and heavenly things, ¹⁵ as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, ¹⁶ as because it doth fervently

¹ 2 Tim. i. 9. ² Eph. i. 4, 5; Acts ix. 16; Rom. ix. 29; 2 Thess. ii. 13; 1 Pet. ii. 9. ³ Rom. viii. 30; 2 Tim. i. 9; Eph. i. 18; Heb. iii. 1. ⁴ Psalm xc. 3; Acts, xiii. 48; Rom. vi. 17. ⁵ Rom. iii. 24; viii. 30. ⁶ Gal. iv. 5, 6, 7. ⁷ Rom. viii. 29; 1 Cor. xv. 49; Col. iii. 10. ⁸ Eph. ii. 10. ⁹ Matt. xxv. 34; Rom. viii. 30; 1 Pet. i. 3, 4, 5. ¹⁰ Rom. v. 11; 1 Pet. i. 8. ¹¹ Eph. iii. 20. ¹² Rom. iii. 13; Gal. v. 24. ¹³ Col. iii. 5. ¹⁴ Phil. iii. 20; Col. iii. 1, 2. ¹⁵ Rom. viii. 33, 34, 35, 38, 39; 2 Tim. i. 12. ¹⁶ 1 John iv. 19.

kindle their love towards God: ¹ So, for curious and carnal persons, ² lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, ³ whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

⁴ Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture. ⁵ And in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

¹ Col. ii. 18. ² Jude 19; Rom. viii. 9. ³ 2 Pet. iii. 15, 16. ⁴ Deut. xxix. 20; Isa. lv. 7; Rev. xxii. 17; Matt. xi. 28. ⁵ Mic. vi. 8.

ARTICLE XVIII.

OF OBTAINING ETERNAL SALVATION ONLY BY THE
NAME OF CHRIST.

¹ They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. ² For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

¹ Rom. ii. 9, 23. ² Acts iv. 12; John xiv. 6; 1 John v. 11, 12.

ARTICLE XIX.

OF THE CHURCH.

¹ The visible church of Christ is a congregation of faithful men, ² in the which the pure word of God is preached, ³ and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the church of *Hierusalem*, *Alexandria*, and *Antioch*, have erred, so also the church of *Rome* hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

¹ 1 Cor. i. 2; Col. i. 2. ² Rom. x. 17. ³ Acts viii. 12; ii. 42; 1 Cor. xi. 26.

ARTICLE XX.

OF THE AUTHORITY OF THE CHURCH.

¹ The church hath power to decree rites or ceremonies, ² and authority in controversies of faith: ³ And yet it is not lawful for the church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. ⁴ Wherefore, although the church be a witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

¹ 1 Cor. xiv. 40; Tit. i. 5. ² Acts xv. 5, 6, 22, 23, 24, 25, 28, 29. ³ 1 Pet. iv. 11; Rom. xii. 6. ⁴ Gal. i. 8; Deut. xii. 32.

ARTICLE XXI.

OF THE AUTHORITY OF GENERAL COUNCILS.

¹ General councils may not be gathered together without the commandment and will of princes: ² and when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. ³ Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

¹ Rom. xiii. 1; ² Chron. xxix. 4; xxiv. 9. ³ Acts v. 40, 41. ³ Isaiah viii. 30. See Art VI. Note 2; and Art. XX. Note 4.

ARTICLE XXII.

OF PURGATORY.

The Romish doctrine concerning ¹ purgatory, ² pardons, ³ worshipping, and adoration, ⁴ as well of images as of reliques, ⁵ and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, ⁶ but rather repugnant to the Word of God.

¹ Luke xxiii. 43; Heb. x. 14; 1 John i. 7; Rev. xiv. 13. ² Dan. ix. 9; Psalm xlix. 7. ³ Exod xx. 4, 5. ⁴ 2 Kings xviii. 4. ⁵ Acts x. 25, 26; xiv. 13—15; Rev. xix. 10. ⁶ Matt. iv. 10.

ARTICLE XXIII.

OF MINISTERING IN THE CONGREGATION.

¹ It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. ² And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

¹ Jer. xxiii. 21; Heb. v. 4; Lev. viii. ² Acts xiii. 2, 3; 1 Tim. iv. 14; 2 Tim. ii. 2; Tit. i. 5.

ARTICLE XXIV.

OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTANDETH.

¹ It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood of the people.

¹ 1 Cor. xiv. 5, 9, 11, 23.

ARTICLE XXV.

OF THE SACRAMENTS.

¹ Sacraments ordained of Christ be not only badges or tokens of Christian men's profession ; ² but rather they be certain sure witnesses,, and effectual signs of grace and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

³ There are two sacraments ordained of Christ our Lord in the gospel, that is to say, *baptism*, ⁴ and the *supper of the Lord*.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not be counted for sacraments of the gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures : But yet have not like nature of sacraments with baptism and the Lord's supper, for that they have not any visible sign or ceremony ordained of God.

⁵ The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation : But they that receive them unworthily, purchase to themselves damnation, as *St. Paul* saith.

¹ Acts ii. 41, 42 ; Gal. iii. 27 ; 1 Cor. xi. 26. ² 1 Pet. ii. 20, 21 ; 1 Cor. x. 16.
³ Matt. xxviii. 19. ⁴ 1 Cor. xi. 23—25. ⁵ 1 Cor. xi. 27—29.

ARTICLE XXVI.

OF THE UNWORTHINESS OF THE MINISTERS, WHICH
HINDERS NOT THE EFFECT OF THE SACRAMENTS.

¹ Although in the visible church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments; ² yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in the receiving of the sacraments; ³ neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly, do receive the sacraments ministered unto them, which be effectual, because of Christ's institution and promise, although they may be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

¹ John vi 70; Matt. xiii. 47, 48, 49.
22, 23; Phil. i. 15, 18.

² Matt. xxiii. 2, 3.

³ Matt. vii.

ARTICLE XXVII.

OF BAPTISM.

¹ Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened; ² but it is also a sign of regeneration; or new birth; ³ whereby, as by an instrument, they that receive baptism rightly are grafted into the church: ⁴ The promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, ⁵ faith is confirmed, ⁶ and grace increased, by virtue of prayer unto God. ⁷ The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ.

¹ Acts ii. 41; See Art. XXV. Note 1. ² John iii. 5; Tit. iii. 5. ³ 1 Cor. xii. 12, 13; Eph. i. 22, 23. ⁴ Acts ii. 38; xxii. 16; Gal. iv. 6. ⁵ Acts ii. 41, 42. ⁶ Col. i. 9, 10; Luke xvii. 5, xi. 13. ⁷ Gen. xvii. 9, 12; Mark x. 13, 14, 15, 16; Acts ii. 38, 39; 1 Cor. vii. 14.

ARTICLE XXVIII.

OF THE LORD'S SUPPER.

¹ The supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another; ² but rather it is a sacrament of our redemption by Christ's death, ³ insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break, is a partaking of the body

¹ John iv. 11; 1 Cor. x. 17. ² Luke xxii. 19, 20; Matt. xxi. 26, 28. ³ 1 Cor. x. 16.

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of Christ ; and likewise the cup of blessing is a partaking of the blood of Christ.

⁴ Transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

⁵ The body of Christ is given, taken, and eaten, in the supper, only after an heavenly and spiritual manner.

⁶ And the mean whereby the body of Christ is received and eaten in the supper is faith.

⁷ The sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

⁴ 1 Cor. xi. 26. ⁵ John vi. 51, 54, 60, 61, 63. ⁶ John vi. 35. ⁷ Matt. xxvi. 26, 27; See Note 2.

ARTICLE XXIX.

OF THE WICKED, WHICH DO NOT EAT THE BODY OF CHRIST IN THE USE OF THE LORD'S SUPPER.

¹ The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

¹ John xiii. 26, 27; 1 Cor. xi. 29.

ARTICLE XXX.

OF BOTH KINDS.

¹ The cup of the Lord is not to be denied to the lay people: for both the parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

¹ Matt. xxvi. 27; Mark xiv. 23; 1 Cor. xi. 26.

ARTICLE XXXI.

OF THE ONE OBLATION OF CHRIST FINISHED UPON
THE CROSS.

¹ The offering of Christ once made, ² is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: ³ And there is none other satisfaction for sin but that alone. ⁴ Wherefore the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

¹ Heb. ix. 26.

² John i. 29; 1 John ii. 1, 2,
Verse 10. ⁴ Heb. ix. 25, 26.

³ Heb. x. 24, 26;

ARTICLE XXXII.

OF THE MARRIAGE OF PRIESTS.

¹ Bishops, priests, and deacons, are not commanded

1 Heb. xiii. 4; 1 Cor. ix. 5; 1 Tim. iii. 2; Verse 10, 11, 12.

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by God's law, either to vow the estate of single life, or to abstain from marriage: Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

ARTICLE XXXIII.

OF EXCOMMUNICATE PERSONS, HOW THEY ARE TO BE AVOIDED.

¹ That person which, by open denunciation of the church, is rightly cut off from the unity of the church, and excommunicated, ² ought to be taken of the whole multitude of the faithful, as an heathen and publican, ³ until he be openly reconciled by penance, and received into the church by a judge that hath authority thereunto.

¹ 1 Cor. v. 4, 5. ² Matt. xvii. 17; 1 Cor. v. 11; 2 John 10. ³ 2 Cor. ii. 6, 7.

ARTICLE XXXIV.

OF THE TRADITIONS OF THE CHURCH.

¹ It is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, men's manners, and so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the traditions and cere-

¹ Heb. xiii. 17.

monies of the church, which be not repugnant to the Word of God, and be ordained and approved of common authority, ² ought to be rebuked openly, (that other may fear to do the like) ³ as he that offendeth against the common order of the church, ⁴ and hurteth the authority of the magistrate, ⁵ and woundeth the consciences of weak brethren.

⁶ Every particular and national church hath authority to ordain, change, and abolish ceremonies or rights of the church, ordained only by man's authority, so that all things be done to edifying.

¹ 1 Tim. v. 20; 1 Thess. v. 14. ³ Col. ii. 5; 2 Thess. iii. 6. ⁴ 1 Peter ii. 13.
⁵ 1 Cor. viii. 12. ⁶ Rom. xiv. 19.

ARTICLE XXXV.

OF HOMILIES.

The second book of homilies, the several titles whereof we have joined under this article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understood of the people.

OF THE NAMES OF THE HOMILIES.

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of repairing and keeping clean of churches

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- 4. Of Good Works, first of Fasting.**
- 5. Against Gluttony and Drunkenness.**
- 6. Against Excess of Apparel.**
- 7. Of Prayer.**
- 8. Of the Place and Time of Prayer.**
- 9. That Common Prayer and Sacraments ought to be ministered in a known tongue.**
- 10. Of the reverent Estimation of God's Word.**
- 11. Of Alms-doing.**
- 12. Of the Nativity of Christ.**
- 13. Of the Passion of Christ.**
- 14. Of the Resurrection of Christ.**
- 15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.**
- 16. Of the Gifts of the Holy Ghost.**
- 17. For the Rogation Days.**
- 18. Of the State of Matrimony.**
- 19. Of Repentance.**
- 20. Against Idleness.**
- 21. Against Rebellion.**

ARTICLE XXXVI.

OF CONSECRATION OF BISHOPS AND MINISTERS.

The book of consecration of archbishops and bishops, and ordering of priests and deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of parliament, doth contain all things necessary to such consecration and ordering, neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated

or ordered according to the rites of that book, since the second year of the forenamed king Edward, unto this time, or hereafter, shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

ARTICLE XXXVII.

OF THE CIVIL MAGISTRATES.

¹ The king's majesty hath the chief power in this realm of England, and other his dominions, unto whom the chief government of all the estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

Whereas we attribute to the king's majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended. ² We give not to our princes the ministering either of God's Word, or of the sacraments, the which thing the injunctions also lately set forth by Elizabeth, our queen, do most plainly testify; but that only prerogative which we see to have been given always to all godly princes in holy Scriptures by God himself; ³ that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword, the stubborn and evil-doers.

The bishop of Rome hath no jurisdiction in this realm of England.

¹ 1 Peter ii. 13. ² 2 Chron. xxvi. 18, 19, 20. ³ 2 Kings xii. 7; 2 Chron. xxxi. 2; xxx. 1; 2 Kings xxiii. 21; 1 Chron. xvi. 4; 1s. xlix. 23; Rom. xiii. 1.

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⁴ The laws of the realm may punish Christian men with death for heinous and grievous offences.

⁵ It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and serve in the wars.

⁴ Rom. xiii. 4. ⁵ Acts x. 1, 2; Luke iii. 14.

ARTICLE XXXVIII.

OF CHRISTIAN MEN'S GOODS WHICH ARE NOT COMMON.

¹ The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. ² Notwithstanding every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

¹ Acts v. 3, 4. ² Luke xi. 41; 1 Tim. vi. 17, 18.

ARTICLE XXXIX.

OF A CHRISTIAN MAN'S OATH.

¹ As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle: ² So we judge that Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, ³ so it be done according to the prophet's teaching, in justice, judgment, and truth.

¹ Matt. v. 34, 37; James v. 12; Exod. xx. 7. ² Heb. vi. 15; Deut. vi. 13; 1 Sam. xxiv. 21. ³ Jer. iv. 1.

THE RATIFICATION.

This Book of Articles, before rehearsed, is again approved and allowed to be holden and executed within the realm, and by the assent and consent of our sovereign Lady ELIZABETH, by the grace of God of England, France and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read and confirmed again by the subscription of the hands of the Archbishops and Bishops of the Upper House, and by the subscription of the whole Clergy of the Nether House in their Convocation, in the year of our Lord 1571.

THE

CONFESSION OF FAITH,

AGREED UPON BY THE ASSEMBLY OF DIVINES AT
WESTMINSTER: EXAMINED AND APPROVED, ANNO
1647, BY THE GENERAL ASSEMBLY OF THE CHURCH
OF SCOTLAND; AND RATIFIED BY ACTS OF PARLIA-
MENT 1649 AND 1690.

CHAPTER I.

OF THE HOLY SCRIPTURE.

ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable;¹ yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation:² therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church;³ and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of

¹ Rom. i. 19, 20; ii. 14, 15; Psalm xix. 1, 2, 3; Rom. i. 32; ii. 1. ² 1 Cor. i. 21; 1 Cor. ii. 13, 14. ³ Heb. i. 1.

Satan and of the world, to commit the same wholly unto writing;⁴ which maketh the holy Scripture to be most necessary :⁵ those former ways of God's revealing his will unto his people being now ceased.⁶

⁴ Prov. xxii. 19, 20, 21 ; Luke i. 3, 4 ; Rom. xv. 4 ; Matt. iv. 4, 7, 10 ; Isa. viii. 19, 20. ⁵ 2 Tim. iii. 15 ; 2 Pet. i. 19. ⁶ Heb. i. 1, 2.

II. Under the name of Holy Scripture, or the word of God written, are now contained all the Books of the Old and New Testaments, which are these :

OF THE OLD TESTAMENT.

Genesis	II. Chronicles	Daniel
Exodus	Esra	Hoses
Leviticus	Nehemiah	Joel
Numbers	Esther	Amos
Deuteronomy	Job	Obadiah
Joshua	Psalms	Jonah
Judges	Proverbs	Micah
Ruth	Ecclesiastes	Nahum
I. Samuel	The Song of Songs	Habakkuk
II. Samuel	Isaiah	Zephaniah
I. Kings	Jeremiah	Haggai
II. Kings	Lamentations	Zechariah
I. Chronicles	Ezekiel	Malachi

OF THE NEW TESTAMENT.

The Gospels according to	Corinthians II.	To Philemon
Matthew	Galatians	The Epistle to the Hebrews
Mark	Ephesians	The Epistle of James
Luke	Philippians	The first and second Epistles of Peter
John	Colossians	The first, second, and third Epistles of John
The Acts of the Apostles	Thessalonians I.	The Epistle of Jude
Paul's Epistles to the Romans	Thessalonians II.	The Revelation
Corinthians I.	To Timothy I.	
	To Timothy II.	
	To Titus	

All which are given by inspiration of God, to be the rule of faith and life.¹

¹ Luke xvi. 29, 31 ; Eph. ii. 20 ; Rev. xxii. 18, 19 ; 2 Tim. iii. 16.

III. The Books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture ; and therefore are of no authority in the

Church of God, nor to be any otherwise approved, or made use of, than other human writings.¹

¹ Luke xxiv. 27, 44; Rom. iii. 2; 2 Pet. i. 21.

IV. The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself) the author thereof; and therefore it is to be received, because it is the word of God.¹

¹ 2 Pet. i. 19, 21; 2 Tim. iii. 16; 1 John v. 9; 1 Thess. ii. 13.

V. We may be moved and induced by the testimony of the Church to an high and reverend esteem of the holy Scripture,¹ and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.²

¹ 1 Tim. iii. 15. ² 1 John ii. 20, 27; John xvi. 13, 14; 1 Cor. ii. 10-12; Isa. lix. 21.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from

Scripture : unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.¹ Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word ;² and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.³

¹ 2 Tim. iii. 15—17 ; Gal. i. 8, 9 ; 2 Thess. ii. 2. ² John vi. 45 ; 1 Cor. ii. 9—12. ³ 1 Cor. xi. 13, 14 ; xiv. 26, 40.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all ;¹ yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.²

¹ 2 Pet. iii. 16. ² Psalm cxix. 105, 130.

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical ;¹ so as in all controversies of religion, the Church is finally to appeal unto them.² But because these original tongues are not known to all the

people of God, who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them,³ therefore, they are to be translated into the vulgar language of every nation unto which they come,⁴ that the word of God dwelling plentifully in all, they may worship him in an acceptable manner,⁵ and through patience and comfort of the Scriptures, may have hope.⁶

¹ Matt. v. 18. ² Isa. viii. 20; Acts xv. 15; John v. 39, 46. ³ John v. 39.
⁴ 1 Cor. xiv. 6, 9, 11, 12, 24, 27, 28. ⁵ Col. iii. 16. ⁶ Rom. xv. 4.

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and, therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one,) it must be searched and known by other places that speak more clearly.¹

¹ 2 Pet. i. 20, 21; Acts xv. 15, 16.

X. The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.¹

¹ Matt. xxii. 29, 31; Eph. ii. 20; Acts xxviii. 25.

CHAPTER II.

OF GOD, AND OF THE HOLY TRINITY.

THERE is but one¹ only living and true God,² who is infinite in being and perfection,³ a most pure spirit,⁴ invisible,⁵ without body, parts⁶ or passions,⁷ immutable,⁸

immense,⁹ eternal,¹⁰ incomprehensible,¹¹ almighty,¹² most wise,¹³ most holy,¹⁴ most free,¹⁵ most absolute,¹⁶ working all things according to the counsel of his own immutable and most righteous will,¹⁷ for his own glory;¹⁸ most loving,¹⁹ gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;²⁰ the rewarder of them that diligently seek him;²¹ and withal most just and terrible in his judgments;²² hating all sin,²³ and who will by no means clear the guilty.²⁴

¹ Deut. vi. 4; 1 Cor. viii. 4, 6. ² 1 Thess. i. 9; Jer. x. 10. ³ Job xi. 7-9; Job xxvi. 14. ⁴ John iv. 24. ⁵ 1 Tim. i. 17. ⁶ Deut. iv. 15, 16; John iv. 24; Luke xxiv. 39. ⁷ Acts xiv. 11, 15. ⁸ James i. 17; Mal. iii. 6. ⁹ 1 Kings viii. 27; Jer. xxiii. 23, 24. ¹⁰ Psalm xc. 2; 1 Tim. i. 17. ¹¹ Psalm cxlv. 3. ¹² Gen. xvii. 1; Rev. iv. 8. ¹³ Rom. xvi. 27. ¹⁴ Isa. vi. 3; Rev. iv. 8.—(See note ¹⁵ immediately foregoing.) ¹⁵ Psalm cxv. 3. ¹⁶ Exod. iii. 14. ¹⁷ Eph. i. 11. ¹⁸ Prov. xvi. 4; Rom. xi. 36. ¹⁹ 1 John iv. 8, 16. ²⁰ Exod. xxxiv. 6, 7. ²¹ Heb. xi. 6. ²² Neh. ix. 32, 33. ²³ Psalm v. 5, 6. ²⁴ Neh. i. 2, 3; Exod. xxxiv. 7.

II. God hath all life,¹ glory,² goodness,³ blessedness,⁴ in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made,⁵ not deriving any glory from them,⁶ but only manifesting his own glory in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things;⁷ and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth.⁸ In his sight all things are open and manifest;⁹ his knowledge is infinite, infallible, and independent upon the creature,¹⁰ so as nothing is to him contingent or uncertain.¹¹ He is most holy in all his counsels, in all his works, and in all his commands.¹² To him is due from angels and men, and every other creature, whatsoever

worship, service, or obedience, he is pleased to require of them.¹³

¹ John v. 26. ² Acts vii. 2. ³ Psalm cxix. 69. ⁴ 1 Tim. vi. 15; Rom. ix. 5. ⁵ Acts xvii. 24, 25. ⁶ Job xxii. 2, 3. ⁷ Rom. xi. 36. ⁸ Rev. iv. 11; 1 Tim. vi. 15;—(See note ⁴ immediately foregoing;) Dan. iv. 24, 30. ⁹ Heb. iv. 13. ¹⁰ Rom. xi. 33, 34; Psalm cxlvii. 5. ¹¹ Acts xv. 18; Ezek. xi. 5. ¹² Psalm cxlv. 17; Rom. vii. 12. ¹³ Rev. v. 12—14.

III. In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost.¹ The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;² the Holy Ghost eternally proceeding from the Father and the Son.³

¹ 1 John v. 7; Matt. iii. 16, 17; xxviii. 19; 2 Cor. xiii. 14. ² John i. 14, 18. ³ John xv. 26; Gal. iv. 6.

CHAPTER III.

OF GOD'S ETERNAL DECREE.

God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass:¹ yet so, as thereby neither is God the author of sin,² nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.³

¹ Eph. i. 11; Rom. xi. 33; Heb. vi. 17; Rom. ix. 15, 18. ² James i. 13, 17; 1 John i. 5. ³ Acts ii. 23; Matt. xvii. 12; Acts iv. 27, 28; John xix. 11; Prov. xvi. 33.

II. Although God knows whatsoever may or can come to pass upon all supposed conditions;¹ yet hath he not decreed any thing because he foresaw it as fu-

ture, or as that which would come to pass upon such conditions.²

¹ Acts xv. 18; 1 Sam. xxiii. 11, 12; Matt. xi. 21, 23. ² Rom. ix. 11, 13, 16, 18.

III. By the decree of God, for the manifestation of his glory, some men and angels¹ are predestinated unto everlasting life, and others foreordained to everlasting death.²

¹ 1 Tim. v. 21; Matt. xxv. 41. ² Rom. ix. 22, 23; Eph. i. 5, 6; Prov. xvi. 4.

IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.¹

¹ 2 Tim. ii. 19; John xiii. 18.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory,¹ out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto;² and all to the praise of his glorious grace.³

¹ Eph. i. 4, 9, 11; Rom. viii. 30; 2 Tim. i. 9; 1 Thess. v. 9. ² Rom. ix. 11, 13, 16;—(See note ², Section II.;) Eph. i. 4, 9.—(See note ¹ immediately foregoing.) ³ Eph. i. 6, 12.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto.¹ Where-

fore they who are elected being fallen in Adam, are redeemed by Christ;² are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, sanctified,³ and kept by his power through faith unto salvation.⁴ Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.⁵

¹ 1 Pet. i. 2; Eph. i. 4, 5; Eph. ii. 10; 2 Thess. ii. 13. ² 1 Thess. v. 9, 10. Tit. ii. 14. ³ Rom. viii. 30; Eph. i. 5; 2 Thess. ii. 13. ⁴ 1 Pet. i. 5. ⁵ John xvii. 9; Rom. viii. 28, to the end of the Chapter; John vi. 64, 65; John x. 26; viii. 47; 1 John ii. 19.

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.¹

¹ Matt. xi. 25, 26; Rom. ix. 17, 18, 21, 22; 2 Tim. ii. 12, 20; Jude, ver. 4; 1 Pet. ii. 8.

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,¹ that men attending to the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.² So shall this doctrine afford matter of praise, reverence, and admiration of God,³ and of humility, diligence, and abundant consolation, to all that sincerely obey the Gospel.⁴

¹ Rom. ix. 20; xi. 33; Deut. xxix. 29. ² 2 Pet. i. 10. ³ Eph. i. 6; Rom. xi. 33. (See note ¹, immediately foregoing.) ⁴ Rom. xi. 5, 6, 20; 2 Pet. i. 10; (See note ², immediately foregoing;) Rom. viii. 33; Luke x. 29.

CHAPTER IV.

OF CREATION.

It pleased God the Father, Son, and Holy Ghost,¹ for the manifestation of the glory of his eternal power, wisdom, and goodness,² in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.³

¹ Heb. i. 2; John i. 2, 3; Gen. i. 2; Job xxvi. 12; xxxiii. 4. ² Rom. i. 20; Jer. x. 12; Psalm civ. 24; xxxiii. 5, 6. ³ (*The whole first chapter of Genesis;*) Heb. xi. 3; Col. i. 16; Acts xvii. 24.

II. After God had made all other creatures, he created man, male and female,¹ with reasonable and immortal souls,² endued with knowledge, righteousness, and true holiness, after his own image,³ having the law of God written in their hearts,⁴ and power to fulfil it;⁵ and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.⁶ Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil;⁷ which while they kept, they were happy in their communion with God, and had dominion over the creatures.⁸

¹ Gen. i. 27. ² Gen. ii. 7; Eccl. xii. 7; Luke xxiii. 43; Matt. x. 28. ³ Gen. i. 26; Col. iii. 10; Eph. iv. 24. ⁴ Rom. ii. 14, 15. ⁵ Eccl. vii. 29. ⁶ Gen. iii. 6; Eccl. vii. 29; (*See note ⁵, immediately foregoing.*) ⁷ Gen. ii. 17; iii. 8—11, 22. ⁸ Gen. i. 26, 28.

CHAPTER V.

OF PROVIDENCE.

GOD, the great Creator of all things, doth uphold,¹ direct, dispose, and govern all creatures, actions, and things,² from the greatest even to the least,³ by his most wise and holy providence,⁴ according to his infallible foreknowledge,⁵ and the free and immutable counsel of his own will,⁶ to the praise of the glory of his wisdom, power, justice, goodness, and mercy.⁷

¹ Heb. i. 3. ² Dan. iv. 34, 35; Psalm cxxxv. 6; Acts xvii. 25, 26, 28; Job, Chapters xxxviii, xxxix, xl, xli. ³ Matt. x. 29—31. ⁴ Prov. xv. 3; Psalm civ. 24; cxlv. 17. ⁵ Acts xv. 18; Psalm xciv. 8—11. ⁶ Eph. i. 11; Psalm xxxiii. 10, 11. ⁷ Isa. lxiii. 14; Eph. iii. 10; Rom. ix. 17; Gen. xlv. 7; Psalm cxlv. 7.

II. Although, in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;¹ yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.²

¹ Acts ii. 23. ² Gen. viii. 22; Jer. xxxi. 35; Exod. xxi. 13; Deut. xix. 5; 1 Kings xxii. 28, 34; Isa. x. 6, 7.

III. God in his ordinary providence maketh use of means,¹ yet is free to work without,² above,³ and against them,⁴ at his pleasure.

¹ Acts xxvii. 31, 44; Isa. lv. 10, 11; Hosea ii. 21, 22. ² Hosea i. 7; Matt. iv. 4; Job xxxiv. 10. ³ Rom. iv. 19—21. ⁴ 2 Kings vi. 6; Dan. iii. 27.

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first

fall and all other sins of angels and men,¹ and that not by a bare permission,² but such as hath joined with it a most wise and powerful bounding,³ and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends;⁴ yet so as the sinfulness thereof proceedeth only from the creature, and not from God; who, being most holy and righteous, neither is nor can be the author or approver of sin.⁵

¹ Rom. xi. 32—34; ² Sam. xxiv. 1; ³ 1 Chron. xxi. 1; ⁴ 1 Kings xxii. 29, 23; ⁵ 1 Chron. x. 4, 13, 14; ⁶ 2 Sam. xvi. 10; ⁷ Acts ii. 23; ⁸ iv. 28. ⁹ Acts xiv. 16.
¹⁰ Psalm lxxvi. 10; ¹¹ 2 Kings xix. 28. ¹² Gen. i. 20; ¹³ Isa. x. 6, 7, 12. ¹⁴ James i. 13, 14, 17; ¹⁵ 1 John ii. 16; ¹⁶ Psalm i. 21.

V. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled;¹ and to raise them to a more close and constant dependence for their support upon himself,² and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.³

¹ 2 Chron. xxxii. 25, 26, 31; ² Sam. xxiv. 1. ³ 2 Cor. xii. 7—9; ⁴ Psalm lxxiii. throughout. ⁵ Psalm lxxvii. 1, 10, 12; (*Read the intermediate verses in the Bible;*) ⁶ Mark xiv. *from the 66th verse to the end, with John xxi. 15—17.*

VI. As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden,¹ from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;² but sometimes also withdraweth the gifts which they had,³ and exposeth them to such objects as their corrup-

tion makes occasion of sin;⁴ and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan:⁵ whereby it comes to pass, that they harden themselves, even under those means, which God useth for the softening of others.⁶

¹ Rom. i. 24, 26, 28; xi. 7, 8. ² Deut. xxix. 4. ³ Matt. xiii. 12; xxv. 29. ⁴ Deut. ii. 30; 2 Kings viii. 12, 13. ⁵ Psalm lxxxi. 11, 12; 2 Thess. ii. 10—12. ⁶ Exod. vii. 3; *with* Exod. viii. 15, 32; 2 Cor. ii. 15, 16; Isa. viii. 14; 1 Peter ii. 7, 8; Isa. vi. 9, 10; Acts xxviii. 26, 27.

VII. As the providence of God doth, in general, reach to all creatures; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof.¹

¹ 1 Tim. iv. 10; Amos ix. 8, 9; Rom. viii. 28; Isa. xlii. 3, 4, 5, 14.

CHAPTER VI.

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

OUR first parents being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit.¹ This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.²

¹ Gen. iii. 13; 2 Cor. xi. 3. ² Rom. xi. 32.

II. By this sin they fell from their original righteousness, and communion with God,¹ and so became dead in sin,² and wholly defiled in all the faculties and parts of soul and body.³

¹ Gen. iii. 6—8; Eccles. vii. 29; Rom. iii. 23. ² Gen. ii. 17; Eph. ii. 1. ³ Titus i. 15; Gen. vi. 5; Jer. xvii. 9; Rom. iii. 10—18.

III. They being the root of all mankind, the guilt of this sin was imputed,¹ and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.²

¹ Gen. i. 27, 28; ii. 16, 17; Acts xvii. 26; Rom. v. 12, 15—19; 1 Cor. xv. 21, 22, 45, 49. ² Psalm li. 5; Gen. v. 3; Job xiv. 4; xv. 14.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,¹ and wholly inclined to all evil,² do proceed all actual transgressions.³

¹ Rom. v. 6; viii. 7; vii. 18; Col. i. 21. ² Gen. vi. 5; viii. 21; Rom. iii. 10—12. ³ James i. 14, 15; Eph. ii. 2, 3; Matt. xv. 19.

V. This corruption of nature, during this life, doth remain in those that are regenerated:¹ and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.²

¹ 1 John i. 8, 10; Rom. vii. 14, 17, 18, 23; James iii. 2; Prov. xx. 9; Eccles. vii. 20. ² Rom. vii. 5, 7, 8, 25; Gal. v. 17.

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,¹ doth, in its own nature, bring guilt upon the sinner,² whereby he is bound over to the wrath of God,³ and curse of the law,⁴ and so made subject to death,⁵ with all miseries spiritual,⁶ temporal,⁷ and eternal.⁸

¹ 1 John iii. 4. ² Rom. ii. 15; iii. 9, 19. ³ Eph. ii. 3. ⁴ Gal. iii. 10. ⁵ Rom. vi. 23. ⁶ Eph. iv. 18. ⁷ Rom. viii. 20; Lam. iii. 39. ⁸ Matt. xxv. 41; 2 Thess. i. 9.

CHAPTER VII.

OF GOD'S COVENANT WITH MAN.

THE distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.¹

¹ Isaiah xl. 13—17; Job. ix. 32, 33; 1 Sam. ii. 25; Psalm cxlvi. 5, 6; c. 2, 3; Job xxii. 2, 3; xxxv. 7, 8; Luke xvii. 10; Acts xvii. 24, 25.

II. The first covenant made with man was a covenant of works,¹ wherein life was promised to Adam, and in him to his posterity,² upon condition of perfect and personal obedience.³

¹ Gal. iii. 12. ² Rom. x. 5; v. 12—20.—(See Chapter VI. Section 3, note ¹.)
³ Gen. ii. 17; Gal. iii. 10.

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second,¹ commonly called the Covenant of Grace: wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved;² and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.³

¹ Gal. iii. 21; Rom. viii. 3; iii. 20, 21; Gen. iii. 15; Isaiah xlii. 6. ² Mark xvi. 16, 16; John iii. 16; Rom. x. 6, 9; Gal. iii. 11. ³ Ezek. xxxvi. 26, 27; John vi. 44, 45.

IV. This covenant of grace is frequently set forth in the Scripture by the name of a Testament, in refe-

rence to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.¹

¹ Heb. ix. 15—17; Heb. vii. 22; Luke xxii. 20; 1 Cor. xi. 25.

V. This covenant was differently administered in the time of the law, and in the time of the Gospel:¹ under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come,² which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,³ by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.⁴

¹ 2 Cor. iii. 6—9. ² Heb. *Chapters* viii, ix, x; Rom. iv. 11; Col. ii. 11, 12; 1 Cor. v. 7. ³ 1 Cor. x. 1—4; Heb. xi. 13; John viii. 56. ⁴ Gal. iii. 7—9, 14.

VI. Under the Gospel, when Christ the substance¹ was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of Baptism and the Lord's Supper;² which, though fewer in number, and administered with more simplicity, and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy,³ to all nations, both Jews and Gentiles;⁴ and is called the New Testament.⁵ There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations.⁶

¹ Col. ii. 17. ² Matt. xxviii. 19, 20; 1 Cor. xi. 23—25. ³ Heb. xii. 22—27; Jer. xxxi. 33, 34. ⁴ Matt. xxviii. 19;—(See note ² immediately foregoing;) Eph. ii. 15—19. ⁵ Luke xxii. 20. ⁶ Gal. iii. 14, 16; Acts xv. 11; Rom. iii. 21—23, 30; Psalm xxxii. 1, with Rom. iv. 3, 6, 16, 17, 23, 24; Heb. xiii. 8.

CHAPTER VIII.

OF CHRIST THE MEDIATOR.

It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man;¹ the Prophet,² Priest,³ and King;⁴ the Head and Saviour of his Church;⁵ the Heir of all things;⁶ and Judge of the world:⁷ unto whom he did from all eternity give a people to be his seed,⁸ and to be by him in time redeemed, called, justified, sanctified, and glorified.⁹

¹ Isa. xlii. 1; 1 Peter i. 19, 20; John iii. 16; 1 Tim. ii. 5. ² Acts iii. 22.
³ Heb. v. 5, 6. ⁴ Psalm ii. 6; Luke i. 33. ⁵ Eph. v. 23. ⁶ Heb. i. 2.
⁷ Acts xvii. 31. ⁸ John xvii. 6; Psalm xxii. 30; Isaiah liii. 10. ⁹ 1 Tim.
 ii. 6; Isaiah lv. 4, 5; 1 Cor. i. 30.

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature,¹ with all the essential properties and common infirmities thereof, yet without sin;² being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance.³ So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.⁴ Which person is very God and very man, yet one Christ, the only Mediator between God and man.⁵

¹ John i. 1, 14; 1 John v. 20; Phil. ii. 6; Gal. iv. 4. ² Heb. ii. 14, 16, 17; iv. 15. ³ Luke i. 27, 31, 35; Gal. iv. 4.—(See note ¹ immediately foregoing.)
⁴ Luke i. 35;—(See the foregoing Verse;) Col. ii. 9; Rom. ix. 5; 1 Pet. iii. 18; 1 Tim. iii. 16. ⁵ Rom. i. 3, 4; 1 Tim. ii. 5.

III. The Lord Jesus, in his human nature, thus united to the divine, was sanctified and anointed with the Holy Spirit above measure;¹ having in him all the treasures of wisdom and knowledge;² in whom it pleased the Father that all fulness should dwell:³ to the end, that being holy, harmless, undefiled, and full of grace and truth,⁴ he might be thoroughly furnished to execute the office of a Mediator and Surety.⁵ Which office he took not unto himself, but was thereunto called by his Father;⁶ who put all power and judgment into his hand, and gave him commandment to execute the same.⁷

¹ Psalm xlv. 7; John iii. 34. ² Col. ii. 3. ³ Col. i. 19. ⁴ Heb. vii. 26; John i. 14. ⁵ Acts x. 38; Heb. xii. 24; vii. 22. ⁶ Heb. v. 4, 5. ⁷ John v. 22, 27; Matt. xxviii. 18; Acts ii. 36.

IV. This office the Lord Jesus did most willingly undertake;¹ which that he might discharge, he was made under the law,² and did perfectly fulfil it;³ endured most grievous torments immediately in his soul,⁴ and most painful sufferings in his body;⁵ was crucified, and died;⁶ was buried, and remained under the power of death, yet saw no corruption.⁷ On the third day, he arose from the dead,⁸ with the same body in which he suffered;⁹ with which also he ascended into heaven, and there sitteth at the right hand of his Father,¹⁰ making intercession;¹¹ and shall return to judge men and angels at the end of the world.¹²

¹ Psalm xl. 7, 8; Heb. x. 5—10; John x. 18; Phil. ii. 8. ² Gal. iv. 4. ³ Matt. iii. 15; v. 17. ⁴ Matt. xxvi. 37, 38; Luke xxii. 44; Matt. xxvii. 46. ⁵ Matthew, Chapters xxvi. and xxvii. ⁶ Philip. ii. 8.—(See the last Scripture in note ¹ immediately foregoing.) ⁷ Acts ii. 23, 24, 27; xiii. 37; Rom. vi. 9. ⁸ 1 Cor. xv. 3, 4, #5. ⁹ John xx. 25, 27. ¹⁰ Mark xvi. 19. ¹¹ Rom. viii. 34; Heb. ix. 24; vii. 25. ¹² Rom. xiv. 9, 10; Acts i. 11; Acts x. 42; Matt. xiii. 40—42; Jude, ver. 6; 2 Pet. ii. 4.

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father;¹ and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.²

¹ Rom. v. 19; Heb. ix. 14, 16; x. 14; Eph. v. 2; Rom. iii. 25, 26.
² Dan. ix. 24, 26; Col. i. 19, 20; Eph. i. 11, 14; John xvii. 2; Heb. ix. 12, 15.

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the Seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same, and for ever.¹

¹ Gal. iv. 4, 5; Gen. iii. 15; Rev. xiii. 8; Heb. xiii. 8.

VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself:¹ yet, by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature.²

¹ Heb. ix. 14. (*See Section V. note 1, Scripture the Second.*) 1 Pet. iii. 18.
² Acts xx. 28; John iii. 13; 1 John iii. 16.

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same;¹ making intercession for them;²

and revealing unto them, in and by the word, the mysteries of salvation ;³ effectually persuading them by his Spirit to believe and obey ; and governing their hearts by his word and Spirit ;⁴ overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.⁵

¹ John vi. 37, 39 ; John x. 15, 16. ² 1 John ii. 1, 2 ; Rom. viii. 34. ³ John xv. 13, 15 ; Eph. i. 7—9 ; John xvii. 6. ⁴ John xiv. 16 ; Heb. xii. 2 ; 2 Cor. iv. 13 ; Rom. viii. 9, 14 ; xv. 18, 19 ; John xvii. 17. ⁵ Psalm cx. 1 ; 1 Cor. xv. 25, 26 ; Mal. iv. 2, 3 ; Col. ii. 15.

CHAPTER IX.

OF FREE WILL.

GOD hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined, to good or evil.¹

¹ Matt. xvii. 12 ; James i. 14 ; Deut. xxx. 19.

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well pleasing to God ;¹ but yet mutably, so that he might fall from it.²

¹ Eccl. vii. 29 ; Gen. i. 26. ² Gen. ii. 16, 17 ; iii. 6.

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation ;¹ so as a natural man, being altogether averse from that good,² and dead in sin,³ is not able, by his own strength, to convert himself, or to prepare himself thereunto.⁴

¹ Rom. v. 6 ; viii. 7 ; John xv. 5. ² Rom. iii. 10, 12. ³ Eph. ii. 1, 5 ; Col. ii. 13. ⁴ John vi. 44, 65 ; Eph. ii. 2—5 ; 1 Cor. ii. 14 ; Tit. iii. 3—5.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,¹ and by his grace alone enables him freely to will and to do that which is spiritually good;² yet so as that, by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil.³

¹ Col. i. 13; John viii. 34, 36. ² Phil. ii. 13; Rom. vi. 18, 22. Gal. v. 17; Rom. vii. 15, 18, 19, 21, 23.

V. The will of man is made perfectly and immutably free to do good alone in the state of glory only.¹

¹ Eph. iv. 13; Heb. xii. 23; 1 John iii. 2; Jude, 24.

CHAPTER X.

OF EFFECTUAL CALLING.

ALL those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call,¹ by his word and Spirit,² out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ;³ enlightening their minds spiritually and savingly to understand the things of God;⁴ taking away their heart of stone, and giving unto them an heart of flesh;⁵ renewing their wills, and by his almighty power determining them to that which is good;⁶ and effectually drawing them to Jesus Christ;⁷ yet so as they come most freely, being made willing by his grace.⁸

¹ Rom. viii. 30; xi. 7; Eph. i. 10, 11. ² 2 Thess. ii. 13, 14; 2 Cor. iii. 3, 6.
³ Rom. viii. 2; Eph. ii. 1—5; 2 Tim. i. 9, 10. ⁴ Acts xxvi. 18; 1 Cor. ii. 10, 12; Eph. i. 17, 18. ⁵ Ezek. xxxvi. 26. ⁶ Ezek. xi. 19; Phil. ii. 13; Deut. xxx. 6; Ezek. xxxvi. 27. ⁷ Eph. i. 19; John vi. 44, 45. ⁸ Cant. i. 4; Psalm cx. 3; John vi. 37; Rom. vi. 16—18.

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man :¹ who is altogether passive therein, until, being quickened and renewed by the Holy Spirit,² he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.³

¹ 2 Tim. i. 9; Tit. iii. 4, 5; Eph. ii. 4, 5, 8, 9; Rom. ix. 11. ² 1 Cor. ii. 14; Rom. viii. 7; Eph. ii. 5. ³ John vi. 37; Ezek. xxxvi. 27; John v. 25.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit,¹ who worketh when, and where, and how he pleaseth.² So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.³

¹ Luke xviii. 15, 16; Acts ii. 38, 39; John iii. 3, 5; 1 John v. 12; Rom. viii. 9. (*Compared together.*) ² John iii. 8. ³ 1 John v. 12; Acts iv. 12.

IV. Others not elected, although they may be called by the ministry of the word,¹ and may have some common operations of the Spirit,² yet they never truly come unto Christ, and therefore cannot be saved :³ much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess;⁴ and to assert and maintain that they may, is very pernicious, and to be detested.⁵

¹ Matt. xxii. 14. ² Matt. vii. 22; xiii. 20, 21; Heb. vi. 4, 5. ³ John vi. 64—66; John viii. 24. ⁴ Acts iv. 12; * John iv. 23; xiv. 6; xvii. 3; Eph. ii. 12. ⁵ 2 John 9—11; 1 Cor. xvi. 22; Gal. i. 6—8.

CHAPTER XI.

OF JUSTIFICATION.

THOSE whom God effectually calleth he also freely justifieth;¹ not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,² they receiving and resting on him and his righteousness by faith: which faith they have not of themselves; it is the gift of God.³

¹ Rom. viii. 30; iii. 24. ² Rom. iii. 22, 24, 25, 27, 28; iv. 5—8; 2 Cor. v. 19, 21; Tit. iii. 5, 7; Eph. i. 7; Jer. xxiii. 6; 1 Cor. i. 30, 31; Rom. v. 17—19.
³ Acts x. 44; Gal. ii. 16; Phil. iii. 9; Acts xiii. 38, 39; Eph. ii. 7, 8.

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;¹ yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but working by love.²

¹ John i. 12; Rom. iii. 28; v. 1. ² James ii. 17, 22, 26; Gal. v. 6.

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf.¹ Yet, inasmuch as he was given by the Father for them,² and his obedience and satisfaction accepted in their stead,³ and both freely,

not for any thing in them, their justification is only of free grace;⁴ that both the exact justice and rich grace of God might be glorified in the justification of sinners.⁵

¹ Rom. v. 8—10, 19; 1 Tim. ii. 5, 6; Heb. x. 10, 14; Dan. ix. 24, 26; Isaiah iii. 4—6, 10—12. ² Rom. viii. 32. ³ 2 Cor. v. 21; Matt. iii. 17; Eph. v. 2. ⁴ Rom. iii. 24; Eph. i. 7. ⁵ Rom. iii. 26; Eph. ii. 7.

IV. God did, from all eternity, decree to justify all the elect;¹ and Christ did, in the fulness of time, die for their sins, and rise again for their justification:² nevertheless they are not justified, until the Holy Spirit doth in due time actually apply Christ unto them.³

¹ Gal. iii. 8; 1 Pet. i. 2, 19, 20; Rom. viii. 30. ² Gal. iv. 4; 1 Tim. ii. 6; Rom. iv. 25. ³ Col. i. 21, 22; Gal. ii. 16. (See note ² immediately foregoing;) Tit. iii. 4—7.

V. God doth continue to forgive the sins of those that are justified:¹ and although they can never fall from the state of justification,² yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.³

¹ Matt. vi. 12; 1 John i. 7, 9; 1 John ii. 1, 2. ² Luke xxii. 32; John x. 28; Heb. x. 14; ³ Psalm lxxxix. 31—33; Psalm li. 7—12; xxxii. 5; Matt. xxvi. 75; 1 Cor. xi. 30, 32; Luke i. 20.

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.¹

¹ Gal. iii. 9, 13, 14; Rom. iv. 22—24; Heb. xiii. 8.

CHAPTER XII.

OF ADOPTION.

ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption:¹ by which they are taken into the number, and enjoy the liberties and privileges of the children of God;² have his name put upon them,³ receive the Spirit of adoption;⁴ have access to the throne of grace with boldness;⁵ are enabled to cry, Abba, Father;⁶ are pitied,⁷ protected,⁸ provided for,⁹ and chastened by him as by a father;¹⁰ yet never cast off,¹¹ but sealed to the day of redemption,¹² and inherit the promises,¹³ as heirs of everlasting salvation.¹⁴

¹ Eph. i. 5; Gal. iv. 4, 5. ² Rom. viii. 17; John i. 12. ³ Jer. xiv. 9; 2 Cor. vi. 18; Rev. iii. 12. ⁴ Rom. viii. 15. ⁵ Eph. iii. 12; Rom. v. 2. ⁶ Gal. iv. 6. ⁷ Psalm ciii. 13. ⁸ Prov. xiv. 26. ⁹ Matt. vi. 30, 32; 1 Pet. v. 7. ¹⁰ Heb. xii. 6. ¹¹ Lam. iii. 31. ¹² Eph. iv. 30. ¹³ Heb. vi. 12. ¹⁴ 1 Pet. i. 3, 4; Heb. i. 14.

CHAPTER XIII.

OF SANCTIFICATION.

THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are farther sanctified really and personally, through the virtue of Christ's death and resurrection,¹ by his word and Spirit dwelling in them;² the dominion of the whole body of sin is destroyed,³ and the several lusts thereof are more and more weakened and mortified,⁴ and they more and more quickened and strengthened in all sav-

ing grace,⁵ to the practice of true holiness, without which no man shall see the Lord.⁶

¹ 1 Cor. vi. 11; Acts xx. 32; Phil. iii. 10; Rom. vi. 5, 6. ² John xvii. 17; Eph. v. 26; 2 Thess. ii. 13. ³ Rom. vi. 6, 14. ⁴ Gal. v. 24; Rom. viii. 13. ⁵ Col. i. 11; Eph. iii. 16—19. ⁶ 2 Cor. vii. 1; Heb. xii. 14.

II. This sanctification is throughout in the whole man,¹ yet imperfect in this life; there abideth still some remnants of corruption in every part:² whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.³

¹ 1 Thess. v. 23. ² 1 John i. 10; Rom. vii. 18, 23; Phil. iii. 12. ³ Gal. v. 17; 1 Pet. ii. 11.

III. In which war, although the remaining corruption for a time may much prevail,¹ yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome:² and so the saints grow in grace,³ perfecting holiness in the fear of God.⁴

¹ Rom. vii. 23. ² Rom. vi. 14; 1 John v. 4; Eph. iv. 15, 16. ³ 2 Pet. iii. 18; 2 Cor. iii. 18. ⁴ 2 Cor. vii. 1.

CHAPTER XIV.

OF SAVING FAITH.

THE grace of faith, whereby the elect are enabled to believe to the saving of their souls,¹ is the work of the Spirit of Christ in their hearts,² and is ordinarily wrought by the ministry of the word:³ by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.⁴

¹ Heb. x. 39. ² 2 Cor. iv. 13; Eph. i. 17—19; ii. 8. ³ Rom. x. 14, 17. ⁴ 1 Pet. ii. 2; Acts xx. 32; Rom. iv. 11; Luke xvii. 5; Rom. i. 16, 17.

II. By this faith, a Christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaking therein;¹ and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,² trembling at the threatenings,³ and embracing the promises of God for this life and that which is to come.⁴ But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.⁵

¹ John iv. 42; 1 Thess. ii. 13; 1 John v. 10; Acts xxiv. 14. ² Rom. xvi. 26. ³ Isa. lxvi. 2. ⁴ Heb. xi. 13; 1 Tim. iv. 8. ⁵ John i. 12; Acts xvi. 31; Gal. ii. 20; Acts xv. 11.

III. This faith is different in degrees, weak or strong;¹ may be often and many ways assailed and weakened, but gets the victory;² growing up in many to the attainment of a full assurance through Christ,³ who is both the author and finisher of our faith.⁴

¹ Heb. v. 13, 14; Rom. iv. 19, 20; Matt vi. 30; viii. 10. ² Luke xxii. 31, 32; Eph. vi. 16; 1 John v. 4, 5. ³ Heb. vi. 11, 12; x. 22; Col. ii. 2. ⁴ Heb. xii. 2.

CHAPTER XV.

OF REPENTANCE UNTO LIFE.

REPENTANCE unto life is an evangelical grace;¹ the doctrine whereof is to be preached by every Minister of the Gospel, as well as that of faith in Christ.²

¹ Zech. xii. 10; Acts xi. 18. ² Luke xxiv. 47; Mark i. 15; Acts xx. 21.

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and

odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God,¹ purposing and endeavouring to walk with him in all the ways of his commandments.²

¹ Ezek. xviii. 30, 31; xxxvi. 31; Isa. xxx. 22; Psalm li. 4; Jer. xxxi. 18, 19; Joel ii. 12, 13; Amos v. 15; Psalm cxix. 128; 2 Cor. vii. 11. ² Psalm cxix. 6, 59, 106; Luke i. 6; 2 Kings xxiii. 25.

III. Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof,¹ which is the act of God's free grace in Christ;² yet is it of such necessity to all sinners, that none may expect pardon without it.³

¹ Ezek. xxxvi. 31, 32; xvi. 61—63. ² Hosea xiv. 2, 4; Rom. iii. 24; Eph. i. 7. ³ Luke xiii. 3, 5; Acts xvii. 30, 31.

IV. As there is no sin so small but it deserves damnation;¹ so there is no sin so great, that it can bring damnation upon those who truly repent.²

¹ Rom. vi. 23; v. 12; Matt. xii. 36. ² Isa. lv. 7; Rom. viii. 1; Isa. i. 16, 18.

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins particularly.¹

¹ Psalm xix. 13; Luke xix. 8; 1 Tim. i. 13, 15

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof;¹ upon which, and the forsaking of them, he shall find mercy;² so he that scandalizeth his brother, or the church of Christ, ought to be willing by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended;³ who are there-

upon to be reconciled to him, and in love to receive him.⁴

¹ Psalm xxxii. 5, 6; ii. 4, 5, 7, 9, 14. ² Prov. xxviii. 13; 1 John i. 9.
³ James v. 16; Luke xvii. 3, 4; Joshua vii. 19; (Psalm ii. *throughout*.) ⁴ 2 Cor. ii. 8.

CHAPTER XVI.

OF GOOD WORKS.

GOOD works are only such as God hath commanded in his holy word,¹ and not such as, without the warrant therof, are devised by men, out of blind zeal, or upon any pretence of good intention.²

¹ Micah vi. 8; Rom. xii. 2; Heb. xiii. 21. ² Matt. xv. 9; Isa. xxix. 13; 1 Peter i. 18; Rom. x. 2; John xvi. 2; 1 Sam. xv. 21—23.

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith:¹ and by them believers manifest their thankfulness,² strengthen their assurance,³ edify their brethren,⁴ adorn the profession of the gospel,⁵ stop the mouths of the adversaries,⁶ and glorify God,⁷ whose workmanship they are, created in Christ Jesus thereunto;⁸ that, having their fruit unto holiness, they may have the end eternal life.⁹

¹ James ii. 18, 22. ² Psalm cxvi. 12, 13; 1 Peter ii. 9. ³ 1 John ii. 3, 5;
 2 Peter i. 5—10. ⁴ 2 Cor. ix. 2; Matt. v. 16. ⁵ Titus ii. 5, 9—12; 1 Tim.
 vi. 1. ⁶ 1 Peter ii. 15. ⁷ 1 Peter ii. 12; Phil. i. 11; John xv. 8. ⁸ Eph.
 ii. 10. ⁹ Rom. vi. 22.

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.¹ And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to

will and to do of his good pleasure:² yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.³

¹ John xv. 4—6; Ezek. xxxvi. 26, 27. ² Phil. ii. 13; iv. 13; 2 Cor. iii. 5.
³ Phil. ii. 12; Heb. vi. 11, 12; 2 Peter i. 3, 5, 10, 11; Isa. lxiv. 7; 2 Tim. i. 6; Acts xxvi. 6, 7; Jude, verse 20, 21.

IV. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, that they fall short of much which in duty they are bound to do.¹

¹ Luke xvii. 10; Neh. xiii. 22; Job. ix. 2, 3; Gal. v. 17.

V. We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;¹ but when we have done all we can, we have done but our duty, and are unprofitable servants;² and because, as they are good, they proceed from his Spirit;³ and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.⁴

¹ Rom. iii. 20; iv. 2, 4, 6; viii. 18; Eph. ii. 8, 9; Tit. iii. 5—7; Psalm xvi. 2; Job xxii. 2, 3; xxxv. 7, 8. ² Luke xvii. 10; (*See Section IV. note 1, immediately foregoing.*) ³ Gal. v. 22, 23. ⁴ Isaiah lxiv. 6; Gal. v. 17; Rom. vii. 15, 18; Psalm cxxx. 3; cxlii. 2.

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also

are accepted in him;¹ not as though they were in this life wholly unblameable and unreprouable in God's sight;² but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.³

¹ Eph. i. 6; 1 Pet. ii. 5; Exod. xxviii. 38; Gen. iv. 4; Heb. xi. 4. ² Job ix. 20; Psalm cxliii. 2. ³ Heb. xiii. 20, 21; vi. 10; 2 Cor. viii. 12; Matt. xxv. 21, 23.

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others;¹ yet, because they proceed not from an heart purified by faith;² nor are done in a right manner, according to the word;³ nor to a right end, the glory of God;⁴ they are therefore sinful, and cannot please God, or make a man meet to receive grace from God.⁵ And yet their neglect of them is more sinful, and displeasing unto God.⁶

¹ 2 Kings x. 30, 31; 1 Kings xxi. 27, 29; Phil. i. 15, 16, 18. ² Gen. iv. 5; Heb. xi. 4, 6. ³ 1 Cor. xiii. 3; Isaiah i. 12. ⁴ Matt. vi. 2, 5, 16. ⁵ Hag. ii. 14; Titus i. 15; Amos v. 21, 22; Hosea i. 4; Rom. ix. 16; Titus iii. 5. ⁶ Psalm xiv. 4; xxxvi. 3; Job xxi. 14, 15; Matt. xxv. 41—43, 45; xxiii. 23.

CHAPTER XVII.

OF THE PERSEVERANCE OF THE SAINTS.

THEY whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.¹

¹ Phil. i. 6; 2 Pet. i. 10; 1 Pet. i. 5, 9; John x. 28, 29; 1 John iii. 9.

II. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father;¹ upon the efficacy of the merit and intercession of Jesus Christ;² the abiding of the Spirit, and of the seed of God within them;³ and the nature of the covenant of grace:⁴ from all which ariseth also the certainty and infallibility thereof.⁵

¹ 2 Tim. ii. 18, 19; Jer. xxxi. 3. ² Heb. x. 10, 14; xiii. 20, 21; ix. 12—15; Rom. viii. 33—39; John xvii. 11, 24; Luke xxii. 32; Heb. vii. 25. ³ John xiv. 16, 17; 1 John ii. 27; iii. 9. ⁴ Jer. xxxii. 40. ⁵ John x. 28; 2 Thessa. iii. 3; 1 John ii. 19.

III. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins;¹ and for a time continue therein:² whereby they incur God's displeasure,³ and grieve his Holy Spirit;⁴ come to be deprived of some measure of their graces and comforts;⁵ have their hearts hardened,⁶ and their consciences wounded;⁷ hurt and scandalize others,⁸ and bring temporal judgments upon themselves.⁹

¹ Matt. xxvi. 70, 72, 74. ² Psalm ii. (*the title.*) verse 14. ³ Isaiah lxiv. 5, 7, 9; 2 Sam. xi. 27. ⁴ Eph. iv. 30. ⁵ Psalm ii. 8, 10, 12; Rev. ii. 4; Cant. v. 2—4, 6. ⁶ Isaiah lxiii. 17; Mark vi. 52; xvi. 14. ⁷ Psalm xxxii. 3, 4; ii. 8. ⁸ 2 Sam. xii. 14. ⁹ Psalm lxxxix. 31, 32; 1 Cor. xi. 32.

CHAPTER XVIII.

OF ASSURANCE OF GRACE AND SALVATION.

ALTHOUGH hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and estate of salvation;¹ which hope of theirs shall perish;²

yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace,³ and may rejoice in the hope of the glory of God ; which hope shall never make them ashamed.⁴

¹ Job viii. 13, 14; Micah iii. 11; Deut. xxix. 19; John viii. 41. ² Matt. vii. 22, 23. ³ 1 John ii. 3; iii. 14, 18, 19, 21, 24; v. 13. ⁴ Rom. v. 2, 5.

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope;¹ but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,² the inward evidence of those graces unto which these promises are made,³ the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God:⁴ which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.⁵

¹ Heb. vi. 11, 19. ² Heb. vi. 17, 18. ³ 2 Peter i. 4, 5, 10, 11; 1 John ii. 3; iii. 14; 2 Cor. i. 12. ⁴ Rom. viii. 15, 16. ⁵ Eph. i. 13, 14; iv. 30; 2 Cor. i. 21, 22.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it:¹ yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto.² And, therefore, it is the duty of every one to give all diligence to make his calling and election sure;³ that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience,⁴ the proper

fruits of this assurance ; so far is it from inclining men to looseness.⁵

¹ 1 John v. 13 ; Isa. l. 10 ; Mark ix. 24.—(See Psalm lxxxviii. *throughout* ; lxxvii. 1—12.) ² 1 Cor. ii. 12 ; 1 John vi. 13 ; Heb. vi. 11, 12 ; Eph. iii. 17—19. ³ 2 Pet. i. 10. ⁴ Rom. v. 1, 2, 5 ; xiv. 17 ; xv. 13 ; Eph. i. 3, 4 ; Psalm iv. 6, 7 ; cxix. 32. ⁵ 1 John ii. 1, 2 ; Rom. vi. 1, 2 ; Titus ii. 11, 12, 14 ; 2 Cor. vii. 1 ; Rom. viii. 1, 12 ; 1 John iii. 2, 3 ; Psalm cxxx. 4 ; 1 John i. 6, 7.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted ; as, by negligence in preserving of it ; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit ; by some sudden or vehement temptation ; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness, and to have no light:¹ yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived,² and by the which, in the mean time, they are supported from utter despair.³

¹ Cant. v. 2, 3, 6 ; Psalm li. 8, 12, 14 ; lxxvii. 1—10 ; Eph. iv. 30, 31 ; Matt. xxvi. 69—72 ; Psalm xxxi. 22 ; (Psalm lxxxviii. *throughout* ;) Isaiah i. 10. ² 1 John iii. 9 ; Luke xxii. 32 ; Job xiii. 15 ; Psalm lxxiii. 15 ; li. 8—12 ; (See note ¹ *immediately foregoing* ;) Isa. i. 10.—(See note ¹ *immediately foregoing*.) ³ Micah vii. 7—9 ; Jer. xxxii. 40 ; Isaiah liv. 7—10 ; Psalm xxii. 1.—(Psalm lxxxviii. *throughout*.)

CHAPTER XIX.

OF THE LAW OF GOD.

GOD gave to Adam a law, as a covenant of works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience ; promised life upon the fulfilling, and threatened death upon the

breach of it ; and endued him with power and ability to keep it.¹

¹ Gen. i. 26, 27; ii. 17; Rom. ii. 14, 15; x. 5; v. 12, 19; Gal. iii. 10, 12; Eccl. vii. 29; Job. xxviii. 28.

II. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables;¹ the first four commandments containing our duty towards God, and the other six our duty to man.²

¹ James i. 25; ii. 8, 10—12; Rom. xiii. 8, 9; Deut. v. 32; x. 4; Exod. xxxiv. 1.
² Matt. xxii. 37—40.

III. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances; partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;¹ and partly holding forth divers instructions of moral duties.² All which ceremonial laws are now abrogated under the New Testament.³

¹ (Heb. *Chapter ix.*;) x. 1; Gal. iv. 1—3; Col. ii. 17. ² 1 Cor. v. 7; 2 Cor. vi. 17; Jude, verse 23. ³ Col. ii. 14, 16, 17; Dan. ix. 27; Eph. ii. 13, 16.

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other now, further than the general equity thereof may require.¹

¹ (Exodus, *Chapter xxi.*; xxii. 1—29; *See both in the Bible.*;) Gen. xlix. 10, with 1 Pet. ii. 13, 14; Matt. v. 17, 38, 39; 1 Cor. ix. 8—10.

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof;¹ and that not only in regard of the matter contained in

it, but also in respect of the authority of God, the Creator, who gave it.² Neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.³

¹ Rom. xiii. 8, 9; (*See Section II. note 1;*) verse 10; Eph. vi. 2; 1 John ii. 3, 4, 7, 8. ² James ii. 10, 11.—(*See Section II. note 1.*) ³ Matt. v. 17; (*See Section IV. note 1;*) verse 18, 19; James ii. 8; (*See Section II. note 1;*) Rom. iii. 31.

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned;¹ yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly;² discovering also the sinful pollutions of their nature, hearts, and lives;³ so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;⁴ together with a clearer sight of the need they have of Christ, and the perfection of his obedience.⁵ It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin;⁶ and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law.⁷ The promises of it, in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof,⁸ although not as due to them by the law as a covenant of works:⁹ so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.¹⁰

¹ Rom. vi. 14; viii. 1; Gal. ii. 16; iii. 13; iv. 4, 5; Acts xiii. 39. ² Rom. vii. 12, 22, 25; Psalm cxix. 4—6; 1 Cor. vii. 19; Gal. v. 14, 16, 18—23.—*See in the Bible.* ³ Rom. vii. 7; iii. 20. ⁴ James i. 23—25; Rom. vii. 9, 14, 24. ⁵ Gal. iii. 24; Rom. vii. 24.—*(See note 4, immediately foregoing. Verse 25, note 2.)* Rom. viii. 3, 4. ⁶ James ii. 11; Psalm cxix. 101, 104, 128. ⁷ Ezra ix. 13, 14; Psalm lxxxix. 30—34. ⁸ Lev. xxvi. 1—14, with 2 Cor. vi. 16; Eph. vi. 2, 3; Psalm xxxvii. 11, with Matt. v. 5; Psalm xix. 11. ⁹ Gal. ii. 16; Luke xvii. 10. ¹⁰ Rom. vi. 12, 14; 1 Peter iii. 8—12, with Psalm xxxiv. 12—16; Heb. xii. 28, 29.

VII. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it;¹ the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law requireth to be done.²

¹ Gal. iii. 21. ² Ezek. xxxvi. 27; Heb. viii. 10, with Jer. xxxi. 33.

CHAPTER XX.

OF CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE.

THE liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law;¹ and in their being delivered from this present evil world, bondage to Satan, and dominion of sin,² from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;³ as also in their free access to God,⁴ and their yielding obedience unto him, not out of slavish fear, but a childlike love, and willing mind.⁵ All which were common also to believers under the law;⁶ but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected,⁷ and in greater boldness of access to the throne of grace,⁸

and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.⁹

¹ Titus ii. 14; 1 Thess. i. 10; Gal. iii. 13. ² Gal. i. 4; Col. i. 13; Acts xxvi. 18; Rom. vi. 14. ³ Rom. viii. 28; Psalm cxix. 71; 1 Cor. xv. 54—57; Rom. viii. 1. ⁴ Rom. v. 1, 2. ⁵ Rom. viii. 14, 15; 1 John iv. 18. ⁶ Gal. iii. 9, 14. ⁷ Gal. iv. 1—3, 6, 7; v. 1; Acts xv. 10, 11. ⁸ Heb. iv. 14, 16; x. 19—22. ⁹ John vii. 38, 39; 2 Cor. iii. 13, 17, 18.

II. God alone is Lord of the conscience,¹ and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it, in matters of faith or worship.² So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience;³ and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.⁴

¹ James iv. 12; Rom. xiv. 4. ² Acts iv. 19; v. 29; 1 Cor. vii. 23; Matt. xxiii. 8—10; 2 Cor. i. 24; Matt. xv. 9. ³ Col. ii. 20, 22, 23; Gal. i. 10; ii. 4, 5; v. 1. ⁴ Rom. x. 17; xiv. 23; Isa. viii. 20; Acts xvii. 11; John iv. 22; Hosea v. 11; Rev. xiii. 12, 16, 17; Jer. viii. 9.

III. They who, upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty: which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.¹

¹ Gal. v. 13; 1 Peter ii. 16; 2 Peter ii. 19; John viii. 34; Luke i. 74, 75.

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil

or ecclesiastical, resist the ordinance of God.¹ And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church; they may lawfully be called to account, and proceeded against by the censures of the church,² and by the power of the civil magistrate.³

¹ Matt. xii. 25; 1 Peter ii. 13, 14, 16; Rom. xiii. 1—8; Heb. xiii. 17. ² Rom. i. 22, *with* 1 Cor. v. 1, 5, 11, 13; 2 John 10, 11; 2 Thess. iii. 14, *and* 1 Tim. vi. 3—5, *and* Titus i. 10, 11, 13, *and* iii. 10, *with* Matt. xviii. 15—17; 1 Tim. i. 19, 20; Rev. ii. 2, 14, 15, 20; iii. 9. ³ Deut. xiii. 6—12; Rom. xiii. 3, 4, *with* 2 John 10, 11; (*See Section IV., note 2*;) Ezra vii. 23, 25—28; Rev. xvii. 12, 16, 17; Neh. xiii. 15, 17, 21, 22, 25, 30; 2 Kings xxiii. 5, 6, 9, 20, 21; 2 Chron. xv. 12, 13, 16; xxxiv. 33; Daniel iii. 29; 1 Tim. ii. 2; Isa. xlix. 23; Zech. xiii. 2, 3.

CHAPTER XXI.

OF RELIGIOUS WORSHIP AND THE SABBATH-DAY.

THE light of nature sheweth that there is a God, who hath Lordship and sovereignty over all, is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might.¹ But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representa-

tion, or any other way not prescribed in the Holy Scripture.²

¹ Rom. i. 20; Acts xvii. 24; Psalm cxix. 68; Jer. x. 7; Psalm xxxi. 23; xviii. 3; lxii. 8; Rom. x. 12; Joshua xxiv. 14; Mark xii. 33. ² Deut. xii. 32; Matt. iv. 9, 10; xv. 9; Acts xvii. 25; Deut. xv. 1—20; Exod. xx. 4—6; Col. ii. 23.

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone:¹ not to angels, saints, or any other creature:² and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.³

¹ Matt. iv. 10; (*See Section I., note 2;*) with John v. 23, and 2 Cor. xiii. 14. ² Col. ii. 18; Rev. xix. 10; Rom. i. 25. ³ John xiv. 6; 1 Tim. ii. 5; Eph. ii. 18; Col. iii. 17.

III. Prayer, with thanksgiving, being one special part of religious worship,¹ is by God required of all men;² and, that it may be accepted, it is to be made in the name of the Son,³ by the help of his Spirit,⁴ according to his will,⁵ with understanding, reverence, humility, fervency, faith, love, and perseverance;⁶ and, if vocal, in a known tongue.⁷

¹ Phil. iv. 6. ² Psalm lxxv. 2. ³ John xiv. 13, 14; 1 Peter ii. 5. ⁴ Rom. viii. 26. ⁵ 1 John v. 14. ⁶ Psalm xlvii. 7; Eccl. v. 1, 2; Heb. xii. 28; Gen. xviii. 27; James v. 16; i. 6, 7; Mark xi. 24; Matt. vi. 12, 14, 15; Col. iv. 2; Eph. vi. 18. ⁷ 1 Cor. xiv. 14.

IV. Prayer is to be made for things lawful,¹ and for all sorts of men living, or that shall live hereafter;² but not for the dead,³ nor for those of whom it may be known that they have sinned the sin unto death.⁴

¹ (1 John v. 14.—*See Section III., note 5.*) ² 1 Tim. ii. 1, 2; John xvii. 20; 2 Sam. vii. 29; Ruth iv. 12. ³ 2 Sam. xii. 21—23, with Luke xvi. 25, 26; Rev. xiv. 13. ⁴ 1 John v. 16.

V. The reading of the Scriptures with godly fear;¹ the sound preaching,² and conscionable hearing of the

word, in obedience unto God, with understanding, faith, and reverence ;³ singing of psalms with grace in the heart ;⁴ as also the due administration and worthy receiving of the sacraments instituted by Christ ; are all parts of the ordinary religious worship of God :⁵ besides religious oaths⁶ and vows,⁷ solemn fastings,⁸ and thanksgivings upon special occasions,⁹ which are, in their several times and seasons, to be used in an holy and religious manner.¹⁰

¹ Acts xv. 21; Rev. i. 3. ² 2 Tim. iv. 2. ³ James i. 22; Acts x. 33; Matt. xiii. 19; Heb. iv. 2; Isaiah lxvi. 2. ⁴ Col. iii. 16; Eph. v. 19; James v. 13. ⁵ Matt. xxviii. 19; 1 Cor. xi. 23—29; Acts ii. 42. ⁶ Deut. vi. 13, *with* Neh. x. 29. ⁷ Isaiah xix. 21, *with* Eccl. v. 4, 5. ⁸ Joel ii. 12; Esther iv. 16; Matt. ix. 15; 1 Cor. vii. 5. ⁹ (Psalm cvii. *throughout*;) Esther ix. 22. ¹⁰ Heb. xii. 28.

VI. Neither prayer, nor any other part of religious worship, is, now under the gospel, either tied unto, or made more acceptable by, any place in which it is performed, or towards which it is directed ;¹ but God is to be worshipped every where² in spirit and in truth ;³ as in private families⁴ daily,⁵ and in secret each one by himself ;⁶ so more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto.⁷

¹ John iv. 21. ² Malachi i. 11; 1 Tim. ii. 8. ³ John iv. 23, 24. ⁴ Jer. x. 25; Deut. vi. 6, 7; Job i. 5; 2 Samuel vi. 18, 20; 1 Peter iii. 7; Acts x. 2. ⁵ Matt. vi. 11. ⁶ Matt. vi. 6; Eph. vi. 18. ⁷ Isaiah lvi. 6, 7; Heb. x. 25; Prov. i. 20, 21, 24; viii. 34; Acts ii. 42; xiii. 42; Luke iv. 16.

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God ; so, in his word, by a positive moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a sabbath,

to be kept holy unto him :¹ which from the beginning of the world to the resurrection of Christ, was the last day of the week ; and from the resurrection of Christ, was changed into the first day of the week,² which in Scripture is called the Lord's Day,³ and is to be continued to the end of the world, as the Christian Sabbath.⁴

¹ Exodus xx. 8, 10, 11 ; Isaiah lvi. 2, 4, 6, 7.—(See Section VI., note 7.) ² Gen. ii. 2, 3 ; 1 Cor. xvi. 1, 2 ; Acts xx. 7. ³ Rev. i. 10. ⁴ Exodus xx. 8, 10 ; (See note 1 ;) with Matt. v. 17, 18.

VIII. This sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before-hand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations ;¹ but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.²

¹ Exodus xx. 8 ; (See Section VII., note 1 ;) xvi. 23, 25, 26, 29, 30 ; xxxi. 15—17 ; Isaiah lviii. 13 ; Neh. xiii. 15—19, 21, 22. ² Isaiah lviii. 13 ; (See note 1 ;) Matt. xii. 1—13.

CHAPTER XXII.

OF LAWFUL OATHS AND VOWS.

A LAWFUL oath is a part of religious worship,¹ wherein, upon just occasion, the person swearing solemnly calleth to God to witness what he asserteth or promiseth ; and to judge him according to the truth or falsehood of what he sweareth.²

¹ Deut. x. 20. ² Exodus xx. 7 ; Lev. xix. 12 ; 2 Cor. i. 23 ; 2 Chron. vi. 22, 23.

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence:¹ therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred.² Yet, as in matters of weight and moment, an oath is warranted by the Word of God under the New Testament, as well as under the Old:³ so a lawful oath being imposed by lawful authority, in such matters, ought to be taken.⁴

¹ Deut. vi. 13. ² Exodus xx. 7; (*See Section I., note 2*;) Jer. v. 7; Matt. v. 34, 37; James v. 12. ³ Heb. vi. 16; 2 Cor. i. 23; (*See Section I. note 2*;) Isaiah lxxv. 16. ⁴ 1 Kings viii. 31; Neh. xiii. 25; Ezra x. 5.

III. Whosoever taketh an oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth.¹ Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.² Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.³

¹ Exodus xx. 7; (*See Section I., note 2*;) Jer. iv. 2. ² Gen. xxiv. 2, 3, 5, 6, 8, 9. ³ Numbers v. 19, 21; Neh. v. 12; Exodus xxii. 7—11.

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.¹ It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt;² nor is it to be violated, although made to heretics or infidels.³

¹ Jer. iv. 2; (*See Section III., note 1*;) Psalm xxiv. 4. ² 1 Sam. xxv. 22, 33—34; Psalm xv. 4. ³ Ezekiel xvii. 16, 18, 19; Joshua ix. 18, 19, *with* 2 Sam. xxi. 1.

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.¹

¹ Isa. xix. 21; Eccles. v. 4—6; Psalm lxi. 8; lxvi. 13, 14.

VI. It is not to be made to any creature but to God alone:¹ and that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things so far and so long as they may fitly conduce thereunto.²

¹ Psalm lxxvi. 11; Jer. xlv. 25, 26. ² Deut. xxiii. 21—23; Psalm l 14; Gen. xxviii. 20—22; 1 Sam. i. 11; Psalm lxvi. 13, 14; (See Section V. note ¹) Psalm cxxxii. 2—5.

VII. No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God.¹ In which respects, Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.²

¹ Acts xxiii. 12, 14; Mark vi. 26; Num. xxx. 5, 8, 12, 13. ² Matt. xix. 11, 12; 1 Cor. vii. 2, 9, 23; Eph. iv. 28; 1 Peter iv. 2.

CHAPTER XXIII.

OF THE CIVIL MAGISTRATE.

GOD, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him ever

the people, for his own glory, and the public good ; and, to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers.¹

¹ Rom. xiii. 1—4; 1 Peter ii. 13, 14.

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto:¹ in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth;² so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.³

¹ Prov. viii. 15, 16; Rom. xiii. 1, 2, 4.—(See Section I. note ¹.) ² Psalm ii. 10—12; 1 Tim. ii. 2; Psalm lxxxii. 3, 4; 2 Samuel xxiii. 3; 1 Peter ii. 13.—(See Section I. note ¹.) ³ Luke iii. 14; Rom. xiii. 4; (See Section I. note ¹;) Matt. viii. 9, 10; Acts x. 1, 2; Rev. xvii. 14, 16.

III. The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven:¹ yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed.² For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.³

¹ 2 Chron. xxvi. 18 with Matt. xviii. 17, and xvi. 19; 1 Cor. xii. 28, 29; Eph. iv. 11, 12; 1 Cor. iv. 1, 2; Rom. x. 15; Heb. v. 4. ² Isaiah xlix. 23; Psalm cxxii. 9; Ezra vii. 23, 25—28; Lev. xxiv. 16; Deut. xiii. 5, 6, 12; 2 Kings xviii. 4; 1 Chron. xiii. 1—9; 2 Kings xxiii. 1—26; 2 Chron. xxxiv. 33; xv. 12, 13. ³ 2 Chron. xix. 8—11; xxix., and xxx.; Matt. ii. 4, 6.

IV. It is the duty of people to pray for magistrates,¹ to honour their persons,² to pay them tribute and other dues,³ to obey their lawful commands, and to be subject to their authority for conscience' sake.⁴ Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him:⁵ from which ecclesiastical persons are not exempted;⁶ much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.⁷

¹ 1 Tim. ii. 1, 2. ² 1 Peter ii. 17. ³ Rom. xiii. 6, 7. ⁴ Rom. xiii. 5; Tit. iii. 1. ⁵ 1 Peter ii. 13, 14, 16. ⁶ Romans xiii. 1; 1 Kings ii. 35; Acts xxv. 9—11; 2 Peter ii. 1, 10, 11; Jude 8—11. ⁷ 2 Thess. ii. 4; Rev. xiii. 15—17.

CHAPTER XXIV.

OF MARRIAGE AND DIVORCE.

MARRIAGE is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.¹

¹ Gen. ii. 24; Matt. xix. 5, 6; Proverbs ii. 17.

II. Marriage was ordained for the mutual help of husband and wife;¹ for the increase of mankind with a legitimate issue, and of the church with an holy seed;² and for preventing of uncleanness.³

¹ Gen. ii. 18. ² Mal. ii. 15. ³ 1 Cor. vii. 2, 3.

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent :¹ yet it is the duty of Christians to marry only in the Lord.² And therefore such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters : neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.³

¹ Heb. xiii. 4; 1 Tim. iv. 3; 1 Cor. vii. 36—38; Gen. xxiv. 57, 58. ² 1 Cor. vii. 39. ³ Gen. xxxiv. 14; Exodus xxxiv. 16; Deut. vii. 3, 4; 1 Kings xi. 4; Neh. xiii. 25—27; Mat. ii. 11, 12; 2 Cor. vi. 14.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word ;¹ nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.² The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own.³

¹ Lev. xviii. ; 1 Cor. v. 1; Amos ii. 7. ² Mark vi. 18; Lev. xviii. 24—28. ³ Lev. xx. 19—21.

V. Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.¹ In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce,² and, after the divorce, to marry another, as if the offending party were dead.³

¹ Matt. i. 18—20. ² Matt. v. 31, 32. ³ Matt. xix. 9; Rom. vi. 2, 3.

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those

whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage:¹ wherein a public and orderly course of proceeding is to be observed, and the persons concerned in it not left to their own wills and discretion in their own case.²

¹ Matt. xix. 8, 9; (*See Section V., note 2*;) 1 Cor. vii. 15; Matt. xix. 6.
² Deut. xxiv. 1—4.

CHAPTER XXV.

OF THE CHURCH.

THE catholic or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof: and is the spouse, the body, the fulness of him that filleth all in all.¹

¹ Eph. i. 10, 22, 23; v. 23, 27, 32; Col. i. 18.

II. The visible church, which is also catholic or universal under the gospel, (not confined to one nation, as before under the law,) consists of all those throughout the world that profess the true religion,¹ together with their children;² and is the kingdom of the Lord Jesus Christ,³ the house and family of God,⁴ out of which there is no ordinary possibility of salvation.⁵

¹ 1 Cor. i. 2; xii. 12, 13; Psalm ii. 8; Rev. vii. 9; Rom. xv. 9—12. ² 1 Cor. vii. 14; Acts ii. 39; Ezek. xvi. 20, 21; Romans xi. 16; Gen. iii. 15; xvii. 7.
³ Matt. xiii. 47; Isa. ix. 7. ⁴ Eph. ii. 19; iii. 15. ⁵ Acts ii. 47.

III. Unto this catholic visible church Christ hath given the ministry, oracles, and ordinances of God,

for the gathering and perfecting of the saints in this life, to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.¹

¹ 1 Cor. xii. 28; Eph. iv. 11—13; Matt. xxviii. 19, 20; Isaiah lix. 21.

IV. This catholic church hath been sometimes more, sometimes less visible.¹ And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.²

¹ Rom. xi. 3, 4; Rev. xii. 6, 14. ² Rev. Chapters ii. and iii.; 1 Cor. v. 6, 7.

V. The purest churches under heaven are subject both to mixture and error;¹ and some have so degenerated as to become no churches of Christ, but synagogues of Satan.² Nevertheless, there shall be always a church on earth to worship God according to his will.³

¹ 1 Cor. xiii. 12; Rev. Chapters ii. and iii.; Matt. xiii. 24—30, 47. ² Rev. xviii. 2; Rom. xi. 18—22. ³ Matt. xvi. 18; Psalm lxxii. 17; cii. 28; Matt. xxviii. 19, 20; (*See Section III. note 1, immediately foregoing.*)

VI. There is no other head of the church but the Lord Jesus Christ;¹ nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God.²

¹ Col. i. 18; Eph. i. 22. ² Matt. xxiii. 8—10; 2 Thess. ii. 3, 4, 8, 9; Rev. xiii. 6.

CHAPTER XXVI.

OF COMMUNION OF SAINTS.

ALL saints that are united to Jesus Christ their head by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory.¹ And being united to one another in love, they have communion in each other's gifts and graces;² and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.³

¹ 1 John i. 3; Eph. iii. 16—19; John i. 16; Eph. ii. 5, 6; Phil. iii. 10; Rom. vi. 5, 6; 2 Tim. ii. 12. ² Eph. iv. 15, 16; 1 Cor. xii. 7; iii. 21—23; Col. ii. 19. ³ 1 Thess. v. 11, 14; Rom. i. 11, 12, 14; 1 John iii. 16—18; Gal. vi. 10.

II. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;¹ as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.²

¹ Heb. x. 24, 25; Acts ii. 42, 46; Isaiah ii. 3; 1 Cor. xi. 20. ² Acts ii. 44, 45; 1 John iii. 17; (*See Section I., note 3;*) 2 Cor. Chapters viii. and ix.; Acts xi. 29, 30.

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous.¹ Nor doth their communion

one with another, as saints, take away or infringe the title or property which each man hath in his goods and possessions.²

¹ Col. i. 18, 19; 1 Cor. viii. 6; Isaiah xlii. 8; 1 Tim. vi. 15, 16; Psalm xlv. 7, *with* Heb. i. 8, 9. ² Exodus xx. 15; Eph. iv. 28; Acts v. 4.

CHAPTER XXVII.

OF THE SACRAMENTS.

SACRAMENTS are holy signs and seals of the covenant of grace,¹ immediately instituted by God,² to represent Christ and his benefits, and to confirm our interest in him;³ as also to put a visible difference between those that belong unto the church and the rest of the world;⁴ and solemnly to engage them to the service of God in Christ, according to his word.⁵

¹ Rom. iv. 11; Gen. xvii. 7, 10.—*See Section III., note 1.* ² Matt. xxviii. 19; 1 Cor. xi. 23. ³ 1 Cor. x. 16; xi. 25, 26; Gal. iii. 17, 27. ⁴ Rom. xv. 8; Exodus xii. 48; Gen. xxxiv. 14. ⁵ Rom. vi. 3, 4; 1 Cor. x. 16; (*See note 2;*) verse 21.

II. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other.¹

¹ Genesis xvii. 10; Matt. xxvi. 27, 28; Titus iii. 5.

III. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it,¹ but upon the work of the Spirit,² and the word of institution; which contains, together with a precept

authorising the use thereof, a promise of benefit to worthy receivers.³

¹ Rom. ii. 28, 29; 1 Peter ii. 21. ² Matt. iii. 11; 1 Cor. xii. 13. ³ Matt. xxvi. 27, 28; (*See Section II., note 1*;) Matt. xxviii. 19; (*See Section I., note 2*;) verse 20.

IV. There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, Baptism, and the Supper of the Lord; neither of which may be dispensed by any but by a minister of the word, lawfully ordained.¹

¹ Matt. xxviii. 19; 1 Cor. iv. 1; xi. 20, 23; Heb. v. 4.

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.¹

¹ 1 Cor. x. 1—4.

CHAPTER XXVIII.

OF BAPTISM.

BAPTISM is a sacrament of the New Testament, ordained by Jesus Christ,¹ not only for the solemn admission of the party baptized into the visible church,² but also to be unto him a sign and seal of the covenant of grace,³ of his ingrafting into Christ,⁴ of regeneration,⁵ of remission of sins,⁶ and of his giving up unto God through Jesus Christ, to walk in newness of life:⁷ which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.⁸

¹ Matt. xxviii. 19.—(*See Section IV., note 1*.) ² 1 Cor. xii. 13. ³ Rom. iv. 11, with Col. ii. 11, 12. ⁴ Gal. iii. 27; Rom. vi. 5. ⁵ Titus iii. 5. ⁶ Mark i. 4. ⁷ Rom. vi. 3, 4. ⁸ Matt. xxviii. 19; (*See Section IV., note 1*;) verse 20.

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.⁴

¹ Matt. iii. 11; xxviii. 19; John i. 33; (*See Section IV., note 1; foregoing Chapter;*) verse 20; (*See Section I., note 6.*)

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.¹

¹ Heb. ix. 10, 10-23; Acts ii. 41; xvi. 33; Mark vii. 4.

IV. Not only these that do actually profess faith in and obedience unto Christ,¹ but also the infants of one or both believing parents are to be baptized.²

¹ Mark xvi. 15, 16; Acts viii. 37, 38. ² Gen. xvii. 7, 9, *with* Gal. iii. 9, 14; Col. ii. 11, 12, *and* Acts ii. 38, 39, *and* Rom. iv. 11, 12; 1 Cor. vii. 14; Matt. xxviii. 19; Mark x. 13-16; Luke xviii. 15.

V. Although it be a great sin to contemn or neglect this ordinance,¹ yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it,² or that all that are baptized are undoubtedly regenerated.³

¹ Luke vii. 30, *with* Exodus iv. 24-26. ² Rom. iv. 11; *See Section IV., note 1;* Acts x. 2, 4, 22, 31, 45, 47. ³ Acts viii. 13, 23.

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered;¹ yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such, (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.²

¹ John iii. 5, 8. ² Gal. iii. 27; Titus iii. 5; Eph. v. 25, 26; Acts ii. 38, 41.

VII. The sacrament of baptism is but once to be administered to any person.¹

¹ Titus iii. 5; (*See Section VI., note 2.*)

CHAPTER XXIX.

OF THE LORD'S SUPPER.

OUR Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood called the Lord's Supper, to be observed in his church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.¹

¹ 1 Cor. x. 16, 17, 21; xi. 23—26; xii. 13.

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead;¹ but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same;² so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.³

¹ Heb. ix. 22, 25, 26, 28. ² 1 Cor. ix. 24—26; (*See Section I., note 1.*); Matt. xxvi. 26, 27. ³ Heb. vii. 23, 24, 27; x. 11, 12, 14, 18.

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants;¹ but to none who are not then present in the congregation.²

¹ Matt. xxvi. 26, 27; (*See Section II., note 2;*) verse 28, and Mark xiv. 22—24, and Luke xxii. 19, 20, with 1 Cor. xi. 23—26; (*See Section I., note 1.*)
² Acts xx. 7; 1 Cor. xi. 29.

IV. Private masses, or receiving the sacrament by a priest, or any other, alone;¹ as likewise the denial of the cup to the people;² worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.³

¹ 1 Cor. x. 6. ² Mark xiv. 23; (*See Section II., note 2;*) 1 Cor. xi. 25, 26; (*See Section I., note 1;*) verses 27—29. ³ Matt. xv. 9.

V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ;¹ albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.²

¹ Matt. xxvi. 26—28. ² 1 Cor. xi. 26—29; Matt. xxvi. 29.

VI. That doctrine which maintains a change of the substance of bread and wine into the substance of

Christ's body and blood (commonly called Transubstantiation) by consecration of a priest, or by any other way, is repugnant not to Scripture alone, but even to common sense and reason ; overthroweth the nature of the sacrament ; and hath been and is the cause of manifold superstitions, yea, of gross idolatries.¹

¹ Acts iii. 21, with 1 Cor. xi. 24—26; (*See Section V., note 2*;) Luke xiv. 6, 39.

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament,¹ do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death : the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine ; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.²

¹ 1 Cor. xi. 28.—(*See Section V., note 2*) ² 1 Cor. x. 16.

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby ; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries,¹ or be admitted thereunto.²

¹ 1 Cor. xi. 27, 28; (*See Section V., note 2*;) verse 29 ; 2 Cor. vi. 14—16.
² 1 Cor. v. 6, 7, 13; 2 Thess. iii. 6, 14, 15; Matt. vii. 6.

CHAPTER XXX.

OF CHURCH CENSURES.

THE Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate.¹

¹ Isaiah ix. 6, 7; 1 Tim. v. 17; 1 Thess. v. 12; Acts xx. 17, 18; Heb. xiii. 7, 17, 24; 1 Cor. xii. 28; Matt. xxviii. 18—20.

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.¹

¹ Matt. xvi. 19; xviii. 17, 18; John xx. 21—23; 2 Cor. ii. 6—8.

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from the like offences; for purging out of that leaven which might infect the whole lump; for vindicating the honour of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.¹

¹ 1 Cor. v.; 1 Tim. i. 20; v. 20; Matt. vii. 6; 1 Cor. xi. 27, *to the end, with Jude, verse 23.*

IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, sus-

pension from the sacrament of the Lord's Supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person.¹

¹ *Thess. v. 12; 2 Thess. iii. 6, 14, 15; 1 Cor. v. 4, 5, 13; Matt. xviii. 17; Titus iii. 10.*

CHAPTER XXXI.

OF SYNODS AND COUNCILS.

FOR the better government, and further edification of the church, there ought to be such assemblies as are commonly called Synods or Councils.¹

¹ *Acts xv. 2, 4, 6.*

II. As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with about matters of religion;¹ so if magistrates be open enemies to the church, the ministers of Christ, of themselves, by virtue of their office, or they, with other fit persons upon delegation from their churches, may meet together in such assemblies.²

¹ *Isaiah xlix. 23; 1 Tim. ii. 1, 2; 2 Chron. xix. 8, to the end; Chapters xxix. and xxx. throughout; Matt. ii. 4, 5; Prov. xi. 14.* ² *Acts xv. 2, 4; (See Section I., note ¹;) verses 22, 23, 25.*

III. It belongeth to synods and councils ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints in cases of mal-administration, and authoritatively to determine the same: which decrees and determinations, if conso-

nant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word.¹

¹ Acts xv. 15, 19, 24, 27—31; (*see in the Bible*;) Acts xvi. 4; Matt. xviii. 17—20.

IV. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both.¹

¹ Eph. ii. 20; Acts xvii. 11; 1 Cor. ii. 5; 2 Cor. i. 24.

V. Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the commonwealth, unless by way of humble petition, in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.¹

¹ Luke xii. 13, 14; John xviii. 36.

CHAPTER XXXII.

OF THE STATE OF MEN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD.

THE bodies of men after death return to dust, and see corruption;¹ but their souls, (which neither die nor sleep,) having an immortal subsistence, immediately return to God who gave them.² The souls of the righteous, being then made perfect in holiness, are received

into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies ;³ and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.⁴ Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

¹ Gen. iii. 19 ; Acts xiii. 36. ² Luke xxiii. 43 ; Eccles. xii. 7. ³ Heb. xii. 23 ; 2 Cor. v. 1, 6, 8 ; Phil. i. 23 ; Acts iii. 21 ; Eph. iv. 10. ⁴ Luke xvi. 23, 24 ; Acts i. 25 ; Jude 6, 7 ; 1 Peter iii. 19.

II. At the last day, such as are found alive shall not die, but be changed ;¹ and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.²

¹ 1 Thess. iv. 17 ; 1 Cor. xv. 51, 52. ² Job xix. 26, 27 ; 1 Cor. xv. 42—44.

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonour ; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body.¹

¹ Acts xxiv. 15 ; John v. 28, 29 ; 1 Cor. xv. 43 ; (See Section II., note 2 ;) Phil. iii. 21.

CHAPTER XXXIII.

OF THE LAST JUDGMENT.

God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ,¹ to whom all power and judgment is given of the Father.² In which day, not only the apostate angels shall be judged,³ but likewise all persons that have lived upon earth shall ap-

pear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.⁴

¹ Acts xvii. 31. ² John v. 22, 27. ³ 1 Cor. vi. 3; Jude 6; (*See Chapter XXXII. Section I., note 4;*) ⁴ 2 Peter ii. 4. ⁵ 2 Cor. v. 10; Eccl. xii. 14; Rom. ii. 16; xiv. 30, 32; Matt. xii. 36, 37.

II. The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.¹

¹ Matt. xxv. 31, to the end; Rom. ii. 5, 6; ix. 22, 23; Matt. xxv. 31; Acts iii. 19; 2 Thess. i. 7—10; (*See in the Bible.*)

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity;¹ so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen.²

¹ 2 Pet. iii. 11, 14; 2 Cor. v. 10; (*See Section I. note 4;*) verse 11; 2 Thess. 2. 5—7; Luke xxi. 27, 28; Rom. viii. 23—25. ² Matt. xxiv. 36, 42—44; (*See in the Bible;*) Mark xiii. 35—37; Luke xii. 36, 38; Rev. xxii. 20.

DECLARATION OF FAITH,
OF THE
CONGREGATIONAL OR INDEPENDENT DISSENTERS,
AS ADOPTED AT THE
GENERAL MEETING
OF THE
CONGREGATIONAL UNION OF ENGLAND AND WALES,
Held at their Library, London, 7th, 8th, and 10th May, 1833.

THE English Dissenters, who bear the name "Congregational," or "Independent," disclaim the use of Creeds or Confessions of faith, yet have they, recently, published "A Declaration" of their faith, which, as universally received by the ministers and churches of that very numerous denomination, may appropriately be inserted here,—as it is stated that "no minister and no church among them would deny the substance of any one of the doctrines" it contains.

PRINCIPLES OF RELIGION.

I. The Scriptures of the Old Testament, as received by the Jews, and the books of the New Testament, as received by the Primitive Christians from the Evangelists and Apostles, Congregational Churches believe to be divinely inspired, and of supreme authority. These writings, in the languages in which they were originally

composed, are to be consulted, by the aids of sound criticism, as a final appeal in all controversies ; but the common version they consider to be adequate to the ordinary purposes of Christian instruction and edification.

II. They believe in one God, essentially wise, holy, just, and good ; eternal, infinite, and immutable, in all natural and moral perfections ; the Creator, Supporter, and Governor of all beings, and of all things.

III. They believe that God is revealed in the Scriptures, as the Father, the Son, and the Holy Spirit, and that to each are attributed the same Divine properties and perfections. The doctrine of the Divine existence, as above stated, they cordially believe, without attempting fully to explain.

IV. They believe that man was created after the Divine image, sinless, and in his kind perfect.

V. They believe that the first man disobeyed the Divine command, fell from his state of innocence and purity, and involved all his posterity in the consequences of that fall.

VI. They believe that therefore all mankind are born in sin, and that a fatal inclination to moral evil, utterly incurable by human means, is inherent in every descendant of Adam.

VII. They believe that God having, before the foundation of the world, designed to redeem fallen man, made disclosures of his mercy, which were the grounds of faith and hope from the earliest ages.

VIII. They believe that God revealed more fully to Abraham the covenant of his grace ; and, having promised that from his descendants should arise the Deliverer and Redeemer of mankind, set that patriarch

and his posterity apart, as a race specially favoured and separated to his service ; a peculiar church, formed and carefully preserved, under the Divine sanction and government, until the birth of the promised Messiah.

IX. They believe that, in the fulness of the time, the Son of God was manifested in the flesh, being born of the Virgin Mary, but conceived by the power of the Holy Spirit ; and that our Lord Jesus Christ was both the Son of man, and the Son of God ;—partaking fully and truly of human nature, though without sin,—equal with the Father, and “the express image of his person.”

X. They believe that Jesus Christ, the Son of God, revealed, either personally in his own ministry, or by the Holy Spirit in the ministry of his apostles, the whole mind of God, for our salvation ; and that by his obedience to the Divine law while he lived, and by his sufferings unto death, he meritoriously “obtained eternal redemption for us ; having thereby vindicated and illustrated Divine justice, “magnified the law,” and “brought in everlasting righteousness.”

XI. They believe that, after his death and resurrection, he ascended up into heaven, where, as the Mediator, “ever liveth” to rule over all, and to “make intercession for them that come unto God by him.”

XII. They believe that the Holy Spirit is given in consequence of Christ’s mediation, to quicken and renew the hearts of men ; and that his influence is indispensably necessary to bring a sinner to true repentance, to produce saving faith, to regenerate the heart, and to perfect our sanctification.

XIII. They believe that we are justified through

faith in Christ ; as “ the Lord our righteousness,” and not “ by the works of the Law.”

XIV. They believe that all who will be saved were the objects of God’s eternal and electing love, and were given by an act of Divine sovereignty to the Son of God ; which in no way interferes with the system of means, nor with the grounds of human responsibility ; being wholly unrevealed as to its objects, and not a rule of human duty.

XV. They believe that the Scriptures teach the final perseverance of all true believers to a state of eternal blessedness, which they are appointed to obtain through constant faith in Christ, and uniform obedience to his commands.

XVI. They believe that a holy life will be the necessary effect of a true faith, and that good works are the certain fruits of a vital union to Christ.


XVII. They believe that the sanctification of true Christians, or their growth in the graces of the Spirit, and meetness for heaven, is gradually carried on through the whole period during which it pleases God to continue them in the present life ; and that, at death, their souls, perfectly freed from all remains of evil, are immediately received into the presence of Christ.

XVIII. They believe in the perpetual obligation of Baptism and the Lord’s Supper : the former to be administered to all converts to Christianity and their children, by the application of water to the subject, “ in the name of the Father, and of the Son, and of the Holy Ghost ;” and the latter to be celebrated by Christian churches as a token of faith in the Saviour, and of brotherly love.

XIX. They believe that Christ will finally come to judge the whole human race, according to their works ; that the bodies of the dead will be raised again ; and that, as the Supreme Judge, he will divide the righteous from the wicked, will receive the righteous into "life everlasting," but send away the wicked into "everlasting punishment."

XX. They believe that Jesus Christ directed his followers to live together in Christian fellowship, and to maintain the communion of saints ; and that, for this purpose, they are jointly to observe all Divine ordinances, and maintain that church order and discipline, which is either expressly enjoined by inspired institution, or sanctioned by the undoubted example of the apostles, and of apostolic churches.

THE END.



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